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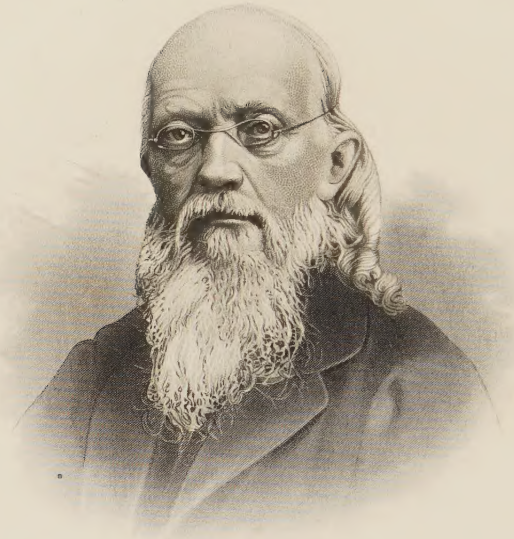

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THE

SCIENCE OF HOMŒOPATHY;

OR,

A CRITICAL AND SYNTHETICAL EXPOSITION

OF THE

DOCTRINES

OF THE

HOMŒOPATHIC SCHOOL.

BY

CHARLES J. HEMPEL, M.D.

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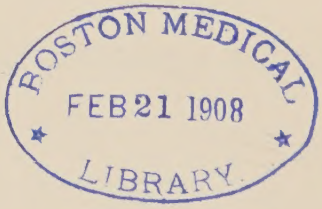

TO

PROFESSOR R. LUDLAM, M.D.,

OF CHICAGO,

THIS WORK IS AFFECTIONATELY INSCRIBED

AS A MARK OF RESPECT FOR HIS EMINENT QUALITIES

AS A MAN, A SCHOLAR, A TEACHER,

AND A PHYSICIAN,

BY HIS FRIEND,

THE AUTHOR.

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PREFACE.

EVER since a clear perception of the glorious truths of Homœopathy took possession of my mind, many years ago, I have felt that it behooved me, as indeed it behooves every other true-hearted cultivator of this Science, to endeavor to develop the idea which originally gave rise to the founding of the homœopathic School, and to establish this idea upon a basis of Scientific universality and exactness. How far I have succeeded in this task, the reader may judge for himself after perusing these pages. In this work I offer him new views on a subject of all-important and eminently practical interest, in the firm belief that my humble effort will be judged with all the honesty and leniency to which every devoted and true seeker of the Truth can lay claim.

We cannot evince our reverence for the great founder of our School in a more earnest and effectual manner than by continuing to tread the path of inquiry which his own high Reason has illumined with the light of wisdom. In the name of the emancipated genius whose rays have warmed the desolate and gloomy pages of Therapeutics with their life-quickening power, I protest against the dogmatic rule of an unmeaning conservatism in our School. Let us never sacrifice the Law upon which the homœopathic edifice is founded, to accidental technicalities. Let us not exclude the dictates of Common Sense and the prerogative of Free Inquiry from the boundaries of our Science. If I have succeeded in showing that the Science of Homœopathy is as liberal and progressive as Nature; that it is a Truth not belonging to any one man, or set of men, but that it is heaven-born, resting upon eternal-foundations, shedding its vitalizing rays over all minds and enlightening each according to the measure of his capacity: I shall believe that I have done our Cause some service. Homœopathy is something more than a mere Art, the exercise of which may afford us a good living and a position in Society. Let us remember that the medical systems of the day are the systems of men, which pass away and are forgotten. Written upon the pages of Nature, Homœopathy

invites us to study and to apply her laws, without prejudice or conceit, with the wisdom of serpents and the innocence of doves. If we pursue our studies in this spirit, Homœopathy will unfold to our inner souls the glorious harmonies of the Divine Government, even amid the agonies of the sick chamber, and will dispose us to worship its behests in pleasure or pain, as the Fiat of Infinite Love.

It may not be improper, in this place, to consider the objections which are sometimes raised by homœopathic practitioners against didactic works like the present, in which the fundamental principles of our Science are expounded, and traced to their origin in Nature and in the over-ruling order of God's government. We want practical works, say these objectors; we do not want any theories. In so far as any objection of this kind refers to speculative and fanciful hypotheses, the objection is valid, because founded in reason; but it does not preclude the propriety and duty of examining Homœopathy as a philosophical truth, and demonstrating its validity as a law of Nature from the stand-point of universal reason. The antagonism of Old School physicians and philosophers to Homœopathy would have disappeared long since, if instead of re-hashing and re-asserting old definitions, we had entered upon new and independent paths of inquiry, and had finally succeeded in presenting the Goddess of homœopathic Truth stripped of all human wrappings and adventitious rules and substitutions. In the present work I do not propose to furnish a theory of my own, but to explain the Science of Homœopathy as it is revealed by the study of Nature's own arrangement of facts.

Another objection comes to us from the camp of our opposing brethren of the Old School. "We are physicians," say they; and, in saying this, they imagine they have said everything needful to exculpate their criminal remissness in ignoring the very existence of Homœopathy. But the Indian medicine-man, too, claims to be a physician; the Chinese enchanter is a physician; many spirit-mediums call themselves physicians. If the gentlemen who boast of being physicians were in possession of every truth and every curative means that might lead to the cure of every curable disease in the most expeditious, safest and most agreeable way, the argument of our Old School brethren might be accepted as satisfac-

tory and final. But when it is known, and admitted by the chiefs of Old-School Therapeutics, even by such a man as Sir Thomas Watson, that the wheels of Old-School medicine are still revolving in the same old ruts of dark uncertainty and doubt, and that all guiding principles in the treatment of diseases are still wanting, we cannot concede the justice of the appellation which our opposing brethren claim for themselves with so much unction and persistency. We certainly have a right to expect that, if their claims to the appellation of physicians be justly founded, they should be acquainted with at least the essentials of Hahnemann's great discovery. But the orthodoxy of an allopathic physician would be doubted by his co-members of medical societies, if he dared to publicly acknowledge his belief in the curative efficiency of reasonably small doses of medicine, when administered in accordance with the homœopathic law, "Similia similibus curantur;" there is not one of them who has anything but derision and contumely with which to refute the claims of Homœopathy as a therapeutic system of practical value and importance. To these gentlemen of the Old School I here offer a volume which will enable them to acquire the knowledge which they are so much in need of, and which will establish some foundation for their claim of being considered "Physicians." A practitioner armed with this knowledge, would cease to be a blind empiric, and would combat the enemy "Disease" with all the resources which an enlightened and truly rational Science could suggest.

I cannot conclude these prefatory remarks without expressing my deep sense of gratitude to such writers as Doctors Clotar Muller, Grauvogl, and other authorities, whose works are replete with suggestions and statements of which I have not hesitated to avail myself in preparing this volume.

Although more particularly designed for the professional public, yet it may likewise prove both attractive and instructive to cultivated lay-readers. Homœopathy is not simply a technical Science, it is prëeminently Nature's Philosophy, fraught with high common sense, and with inspiring and fruitful life-truths, which may be perceived and enjoyed by every one who chooses to avail himself of God's great gift to all men: the prerogative of an unshackled reason.

CHARLES J. HEMPEL, M.D.

GRAND RAPIDS, MICH., March, 1874.

A

CRITICAL EXPOSITION

OF THE

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CHAPTER I.

INTRODUCTION.

Although the number of publications which have already been issued on the subject of Homœopathy, with a view of defining and popularizing the fundamental tenets of this Science, is already quite considerable, yet I have no apology to offer for adding the present volume to their list. Having devoted the best part of my life to the study and practice of Homœopathy, I have deemed it my right, as well as my duty, to promulgate my own conception of this medical doctrine, such as years of observation and reflection have developed it in my own mind. It is true the storehouse of facts and life-truths which constitute the boundless universe of Homœopathy has been opened; yet the Holy of Holies of her glorious temple does not yet seem to have been fully entered by the cultivators of this Science. With this conviction on my mind, this present effort of mine to add a mite to the noble work, will be considered a pardonable weakness, and will be kindly received as the tribute of an earnest and ardent seeker and worshipper of Truth.

Of late years the labors of the homœopathic School seem to have been chiefly concentrated on the cultivation of the collateral Sciences of Medicine, which were sadly neglected by the earlier disciples of Hahnemann. Homœopathy has been practised as an Art with brilliant success; our Materia Medica has been enriched with a number of new and carefully proved remedies; our therapeutic resources have been correspondingly enlarged and perfected; but Homœopathy as a science has not been investigated with equal perseverance and success; a good deal even that is regarded by leading members of our Craft as a legitimate development of the science of Homœopathy, will be shown by further inquiries to be foreign to her genuine domain.

In the presence of such aberrations of the professional mind, every effort to demonstrate the scientific character of Homœopathy and her perfect accord with the recent discoveries in the realm of physicism, more especially with the great doctrine of the CORRE-

LATION OF FORCES, should be hailed as the dawn of a brighter day on the distant horizon of therapeutic truth.

A perusal of the present work will show that it is not a rehash of worn-out arguments, but the fruit of independent thought. Whatever may be said of the merits of this book, it will be found replete with new views, new deductions, and I humbly hope, new generalizations, that may lead to still higher, more fruitful and more universal definitions.

I not only commend this volume to homœopathic practitioners of a philosophical turn of mind, who do not practise their Profession merely as a means of earning their bread and butter, but who are anxious to ascend to a clear comprehension of the fundamental truths of our Science; but likewise to practitioners of other medical schools, who will become satisfied, after perusing these pages, that the principles and practice of Homœopathy embody the fulness of all that is philosophically correct in the doctrines of Old School therapeutics.

I would kindly urge upon our brethren the fact, a full substantiation of which will be presented in these pages, that symptoms, infinitesimal doses, hypothetical potencies and microscopic globules do not constitute the Alpha and Omega of homœopathic wisdom. Let us have the science, grand, progressive, universal as Nature, and bounded only by the limits of mind. It is by worshipping at the shrine of universal truth that we best honor the great discoverer of Homœopathy, and erect an imperishable monument to his memory.

There are those among us who believe that Homœopathy issued from Hahnemann's brain, fully armed and equipped for the contest with the old routine of bleeding, blistering, purging, or salivating the poor patients until nature had either triumphed over both the disease and the doctor, or had succumbed to the reiterated and aggravated assaults of her combined enemies. The number of these faith-men, who know of no higher authority, and of no stronger argument than the words of the master, is, fortunately for the cause of Humanity, diminishing from year to year in proportion as the number of converts to our Cause is increasing.

Homœopathic practitioners generally regard Hahnemann as the discoverer of a new medical truth which has to depend, for its highest development as a practical rule of therapeutics and a new

and higher principle of life, upon the progress of Science generally, and upon a more philosophical development of the human mind.

One of the most characteristic distinctions which separates the literal followers of Hahnemann from the progressive cultivators of the science of Homœopathy, is the theory concerning doses. The former generally hold to the doctrine that any thing more material than an infinitesimal dose of medicine, is a violation of the rules of what they are pleased to term "pure Homœopathy." The latter, among whom are to be found the most enlightened and liberal-minded Homœopaths in this country, as well as in Europe, hold that any dose, large or small, is legitimate and scientifically correct which will effect a cure in the most thorough, safe, and expeditious manner. I may be permitted to state that I have constantly been found among the foremost to condemn all exclusivism regarding doses, and that I have always contended, and do now contend, that it is every physician's right to prescribe such a dose of the appropriate remedy as, in his judgment, may seem best calculated to strike down the enemy disease most effectually and quickly.

No objection is made to Hahnemann's general doctrine of preparing what is called homœopathic attenuations or triturations; of shaking up one or ten drops of the saturated tincture of a medicine with ninety drops of alcohol, which preparation is designated as the first potency; of afterwards shaking up one or ten drops of this first potency with another ninety drops of alcohol, which preparation is designated as the second potency, and thus continue this process of potentizing or sub-dividing the drug to the third, fourth, and any other higher number. What is objected to by the more liberal-minded friends of our Cause is that the literal followers of Hahnemann have arrogated to themselves the right to say that, unless a physician recognizes the so-called high potencies as the normal, orthodox dose in the treatment of diseases, he cannot be a true Homœopath, and should be ostracised as a faithless and destructive heretic.

I will take this opportunity of declaring my adherence to a belief in the boundless susceptibilities of the human organism, which enable it to perceive the curative influences even of the most refined preparations of our drugs. I have become satisfied, by

hundreds of successful trials, that the attenuations, from the sixth to the thirtieth, will often produce the most startling and brilliant curative effects; and I feel likewise called upon to testify to the efficacy of the higher preparations, even the two hundredth, of Arsenic, Belladonna, Nux vomica, Ipecacuanha, Euphrasia, Nitri acidum, and a few other drugs; but I am not prepared to assert that a lower preparation would not have acted equally well in the cases where these high attenuations produced positive and even brilliant results.

On the other hand, I can affirm with equal positiveness that, in hundreds of cases, I have derived more benefit from the employment of material doses than from the exhibition of the same remedy in the attenuated form. This is a fact which I am satisfied is not generally conceded by those who are in the habit of lauding the so-called high potencies as homœopathic preparations PAR EXCELLENCE. It would be well if homœopathic physicians would exercise the utmost liberality towards each other in the matter of dose. There is certainly no inherent wrong in resorting to high potencies in the treatment of diseases, provided they are prepared in accordance with Hahnemann's rule in a conscientious manner. The introduction and use of the so-called high potencies in our practice may involve a great loss of time and labor; but I cannot see that there is any more impropriety in using the two hundredth, than there is in using the thirtieth or even the twelfth attenuation. The great question, after all, is not so much: do such high potencies cure, but do they cure more satisfactorily than the lower preparations?

I am well aware that those who are continually parading the miraculous effects of high potencies before the readers of our journals, strenuously reject the charge of making the belief in the efficacy of these high and highest potencies and their legitimacy as orthodox developments of the Hahnemannian idea of Homœopathy, a test by which the quality of homœopathic practitioners as genuine followers of the master, ought to be measured. Nevertheless, I insist that the persistent manner in which the high-potency scheme is on all and every occasion placed in the fore-ground as a cardinal point of doctrine and a fundamental rule of practice, shows that the advocates of this scheme cling to it with all the tenacity of enthusiastic believers, as a tenet of paramount importance and fruitful in corresponding results.

I would like to be informed upon what grounds it is wrong or unscientific to employ the more material doses of our drugs. Is the use of such doses inherently improper? Is it inherently wrong to use the common tincture of Aconite in a case of acute diarrhœa, provided the remedy is homœopathic to the case? Is it inherently wrong to use the common tincture of Belladonna in a case of rheumatism to which the medicine is homœopathic? There is nothing inherently wrong in such a proceeding; all we want to know is whether we have satisfactory evidence that in the case before us the tincture will prove more efficiently curative than the attenuated drug. If, upon good grounds, we are led to decide in favor of the tincture, we act wisely in preferring it to the attenuations; the opposite course would be a gross wrong to the physician, to the patient, and to the cause of scientific truth.

I have cured numbers of cases of diarrhœa, during the great cholera-epidemic of 1848, by means of the first decimal trituration of Arsenious acid. I have often given two grains of this preparation at one dose, without ever witnessing a single untoward result from such medication. In the cases where these arsenical powders were used, the outbreak of the disease took place all of a sudden; the diarrhœa was characterized by ENORMOUS AND FREQUENTLY-REPEATED EVACUATIONS having an offensive, cadaverous smell, and resembling a homogeneous mixture of dirty water and excrementious matter. Accompanying symptoms were: a sudden and excessive prostration, extreme coldness of the skin, sinking pulse, deathly sickness and burning at the epigastrium, collapse of the features, a feeling of anxiety and an unquenchable thirst, which could only be allayed by the frequent imbibition of small quantities of ice-water.

On the other hand I can boast of equally striking curative effects obtained by means of the higher attenuations of Arsenic. A young gentleman, who had taken cold, and had indulged in a hearty supper, notwithstanding he had experienced during the day a sensation as if his bowels might become disturbed, found himself all at once laid up with an attack of dysenteric diarrhœa, characterized by very small, muco-sanguinolent discharges, which occurred every five minutes, had a very offensive odor, and were exceedingly prostrating. The attack commenced about ten o'clock in the

evening, and there had already been some twenty evacuations when my aid was requested. A most agonizing tenesmus had gradually set in. I prepared twelve powders of the eighteenth attenuation of Arsenicum, each powder containing the one-twelfth of a drop, and directed the patient to take a powder every fifteen minutes, until an improvement should set in. After the third powder the patient dropped to sleep, and, after sleeping four hours, awoke perfectly restored to health. Even the catarrhal symptoms had all disappeared.

In subsequent pages of this work I shall furnish a number of cases where the curative efficacy of very high attenuations of our drugs will be abundantly shown. It may, therefore, be proper, in connection with my foregoing remarks, to relate here a few cases of cure, where some very brilliant results were obtained with material doses of our drugs.

A young gentleman was attacked with articular inflammatory rheumatism. He was taken to a water-cure establishment, where I saw him after he had been under the usual hydropathic treatment for eight days. I found him late in the evening enveloped in a wet sheet, lying on a cot by an open window, while a pelting rain was pouring down. He was so stiff that he was unable to move either arms or legs. All the joints in his body seemed inflamed; they were swollen and excruciatingly painful. I had him taken out of the wet sheet and blankets, had the window closed, and gave him table spoonful doses of a mixture of one drop of the tincture of Aconite in a tumbler-full of water. The young man had not perspired once since he commenced his water-cure treatment. After taking a single dose of the Aconite solution he began to perspire so profusely that he was drenched several times in the night, and had to change his linen a number of times. When I visited him in the morning the rheumatism had entirely disappeared, the pulse was normal, and in a few days the patient was able to walk about as usual.

A laboring man was attacked with inflammation of the hip joint. The joint was very much swollen, exceedingly painful when touched or moved, and had a rose-colored appearance. The patient had a scrofulous diathesis. I mixed three drops of the tincture of Bella-

donna in a tumbler of water, of which solution the patient took a table spoonful every two hours. At the end of three days the rheumatism had entirely disappeared, and in a few days more the man was able to resume his work.

A young lady was attacked with inflammatory rheumatism of the abdominal integuments. The integuments were swollen, had a rose colored appearance, and were very painful to contact. The young lady complained of headache and was slightly delirious. I gave her the foregoing preparation of Belladonna and had the pleasure of seeing her restored to health in a week's time.

Another young lady was attacked with inflammatory rheumatism of the abdominal integuments. The inflammation spread around the abdomen like a belt from five to six inches wide. The patient took the above named preparation of Belladonna, and was cured in less than a week.

A lady was attacked with frightful erysipelas of the face and scalp. She was delirious and complained of the room being full of mice. I gave her Belladonna as above; under the use of this drug the erysipelatous inflammation gradually and steadily subsided, and the patient was fully restored in two weeks.

A young lady was attacked with erysipelatous inflammation of the neck, ears and face. The parts were frightfully swollen. The inflammation penetrated to the meningeal membranes, and caused an agonizing distress as if the brain had been cut up with knives. There was no delirium. The inflamed parts were of a deep purple color. This patient took table spoonful doses of a mixture of five drops of the German tincture of Aconite, in a tumbler of water, every hour. At the end of a week the inflammation and swelling had disappeared, and at the end of another week she was able to walk out.

A lady of forty years of age had been subject to a cough, which affected principally the left lung and caused considerable disturbance in the functions of the heart. There were occasional paroxysms of quick, although feeble palpitation. When I first saw the patient, she was confined to her bed, with signs of hectic fever

and night sweats. After an attack of coughing the patient raised quantities of a purulent mucus. She was unable to take a full inspiration with the left lung, and complained of considerable dyspnœa. The breath seemed to be arrested about half way. The patient was of a consumptive habit. I prepared a solution of five drops of the fluid extract of Digitalis in a tumbler of water, and gave the patient a table spoonful of this solution every two hours. She began to improve very speedily; the improvement was more particularly marked after I had increased the quantity of the medicine to ten drops. In one fortnight from the commencement of this treatment she was free from cough and fever and able to attend to her family duties as usual.

A man of forty-five years of age had been coughing for several weeks and had been losing his strength so completely that he was confined to his bed. I found him in the following condition: Every now and then a severe paroxysm of cough, more particularly at night. The paroxysms were succeeded by the raising of quantities of purulent mucus. The patient showed hectic flushes and had night sweats. A marked symptom in this case was a feeble, intermittent and irregular pulse. There were symptoms of œdema of the lungs, and the hands and feet were likewise œdematous.

I prescribed the fluid extract of Digitalis as in the previous case. The patient, who was a porter in a hotel, was entirely restored to health in a fortnight and able to resume his work.

A servant girl who had been melancholy and home sick for some weeks, missed her catamenia. She was attacked all of a sudden about midnight with vomiting of a grass-green fluid, attended with a feeble and intermittent pulse. The vomiting occurring again the second and third night with increasing prostration, I was requested to prescribe. The girl took a few tablespoonfuls of a solution of five drops of the fluid extract of Digitalis in a tumbler of water, after which the vomiting ceased and the home sickness likewise disappeared.

A young lady was attacked with dysentery. The attacks coming on every other day at a time when fever and ague were prevailing, a few sugar-coated, one grain pills of Quinine were administered, after which there was no return of the disease. A similar treat-

ment was adopted in intermittent pneumonia, intermittent rheumatism and other intermittent attacks, with the effect of arresting these forms of masked fever and ague immediately and permanently. In a case of constitutional tuberculosis of the lungs, where the cough had assumed an intermittent type, with marked exacerbations every other day, and where the patient, owing to mismanagement and neglect, had sunk into a state of apparently hopeless consumption, with hectic fever, night sweats, a hurried pulse, extreme prostration and emaciation, the patient was speedily restored to her usual health by means of one grain doses of Quinine taken every two, three, and finally every four hours. The treatment lasted about two weeks.

A young lady of eighteen years of age returned to her paternal home, from a visit to friends in New York, with all the signs of what her parents and friends considered confirmed consumption. Her case was characterized with the following symptoms: great debility, inability to ascend the stairs or walk up-hill; bloating of the face, hands and feet, dyspnœa with slight palpitation of the heart, and a feeble and occasionally intermitting pulse; bellows-murmurs in the region of the aorta; great pallor of the face, with occasional circumscribed flushes on the cheeks; attacks of vertigo with frontal headache; constipation of the bowels with frequent and scanty discharges of a light-colored urine depositing a sediment of mucus and albumen; the attacks of dyspnœa were attended with a hacking cough and seemed to originate principally in an œdematous condition of the lungs. Diagnosticating this case as one of inveterate chlorosis, I prescribed five drops of the fluid extract of Digitalis in a glass of water, to be taken in tablespoonful doses every three or four hours. The patient likewise took two grains of Iron in the form of a sugar-coated pill every day. After this treatment had been persistently followed for four weeks, the young lady re-appeared among her friends like the picture of health.

A case of purpura hæmorrhagica, where the blood rushed in a torrent from the nostrils and mouth, and oozed from the pores of the abdomen and extremities, and where the resulting anæmia was attended with frightful convulsions, yielded at once to the alternate use of five-drop doses of dilute Phosphoric acid and teaspoonful

doses of five drops of the tincture of Hyoscyamus in half a goblet of water; the medicines were repeated every ten minutes, until the patient, a boy of twelve years, dropped to sleep, and slept soundly until he awoke convalescent.

A case of St. Vitus's dance, where the patient, a girl twelve years of age, had to be strapped to her bed, yielded promptly and permanently to five-drop doses of dilute Phosphoric acid administered every four hours; the indication for this treatment was a constantly increasing sediment of albumen in the urine.

By its enemies our practice has been styled the "Infinitesimal Practice." A homœopathic physician is one who uses infinitesimal doses. We often hear it said that "my doctor practices Homœopathy; he gives little or no medicine." Not only lay-people, but physicians will permit themselves, in their blind fanaticism, to denounce as no Homœopaths such of their professional brethren as employ more massive doses. The great law upon which the whole structure of Homœopathy rests, is thus made subordinate to the incidental processes of trituration and succussion, by means of which Hahnemann accomplished a most perfect division and subdivision of the drug-particles. It is supposed by those who are in the habit of principally depending upon the so-called high potencies that, in thus sub-dividing drugs, we may succeed in detaching the dynamic drug-force from its material substratum and, by temporarily grafting it upon a neutral vehicle, such as sugar of milk or alcohol, enable the force to act with more freedom and power. This view has given rise to the doctrine of dynamization or potentization, to which I shall advert more particularly in another part of this work. Whatever, if any, truth is embodied in this doctrine, I shall show, by what I conceive to be irrefutable arguments, that this doctrine, as expounded and applied by the high-potentialists of our School, is erroneous, and will either have to be considerably modified or else relinquished as a baseless fabric of the fancy. It is undoubtedly true that drugs act by virtue of an inherent power or force; but they thus act whether exhibited in large or small quantities. I believe, and I shall furnish satisfactory reasons for my belief, that this drug-power cannot be separated from its material substratum without the identity of the drug being utterly destroyed. I likewise hold that the

division of the drug-particles beyond a certain limit may result in an utter disintegration or annihilation of the drug as a remedial agent. In common with many of my co-laborers in the vineyard of Homœopathy, I desire to rescue the law which is alone eternal and divine in our therapeutic edifice, from the mass of hypothetical trifles in the midst of which it has almost been forgotten. It is time that we should make the study and philosophical comprehension of this law our most important business; it is time that our allopathic brethren should know that a man may be a Homœopath without abjuring common sense; that he may be a student of Nature, a worshipper of Truth; yea, that he professes a doctrine which is as infinite and eternal as the Providence which operates by means of it.

I would invite my allopathic colleagues to dwell with grateful hearts upon the immense service which Hahnemann has rendered to the healing art, and to the cause of suffering humanity, by that simple and yet all-important contrivance, FRACTIONAL DOSES. By means of this simple process the most active poison is transformed into a gentle and safe healing agent, which may be administered even to the nursing babe without injuring its tender organism. Truly may it be said of the homœopathic agent that "the lion and the lamb shall lie down together and a little child shall lead them." Look at Arsenic, a poison so fierce that Hufeland, Dierbach and other great lights of the dominant School of Medicine obstinately refused to use it, as harboring disorganizing principles in its bosom which might undermine the organic life of the pulmonary apparatus and even destroy it by consumption. Hahnemann appears upon the stage of a suffering world, and by one flash of genius he converts the fierce lion into a gentle lamb, the harbinger of health and peace. A heavenly truth had illumined his mind; henceforth even a virulent poison is transformed into an agent for the restoration of man's tottering health.

I can affirm from personal experience that homœopathic physicians who confine themselves exclusively to the use of infinitesimal quantities in their practice, throw away immense advantages which are possessed by those who know how to use low or high doses as the case may be. Enlightened practitioners of the dominant School, like Trousseau and Pidoux, are fully aware of the

vast superiority of fractional doses. They inform us in their classic work on Materia Medica and Therapeutics, that Baudin, who has been physician in chief to the most important military hospitals in France, and whose experience in the use of Arsenic most probably surpasses that of any other practitioner living, has given this agent, in fractional doses, at the rate of 18 centigrammes, two grains and nearly four fifths (Troy), a day in cancerous affections, and that he has continued this medication for six weeks in succession, day after day, without exciting the least untoward symptom. Trousseau mentions this fact as a proof of the immense advantage of prescribing drugs in fractional doses. I have quoted this statement not for the purpose of inviting imitation, but for the purpose of showing that in the vast series of remedial quantities, from the extraordinary extreme at which the dominant School has arrived in the matter of dosing, to the other extreme of the infinitesimal attenuations of Homœopathy, there must be many intermediate fractions of dose that will prove acceptable, in the course of time, to moderate men of both medical Schools.

Homœopathic physicians who cannot learn a great deal from the writings and practice of recognized Old-School authorities, are to be pitied. Even on the subject of dose the great masters of that School can teach us a great deal that may prove of immense benefit to the furtherance of our own cause. On the other hand, tears of grief might be shed over the blindness and fanaticism which prevent allopathic physicians from studying the writings of the homœopathic School and recognizing the practical good which that School has accomplished in the sick-room in the matter of dose. Homœopathy has achieved the deliverance of humanity from the nauseous compounds which for thousands of years had been inseparable from the treatment of diseases as conducted by practitioners of the dominant School; under her gentle and delicate ministrations the frail bark of the patient is piloted into the haven of recovery without any of the violent perturbations of the organism which have signalized from time immemorial the therapeutics of our allopathic brethren.

The employment of infinitesimal doses and the doctrine of medicinal aggravations have led to so many misrepresentations and erroneous conceptions of the doctrine of Homœopathy that I deem it necessary to dwell upon this subject a little more fully. Through

some unfortunate twist in the argument, homœopathic practitioners have presented the subject of infinitesimal doses in such a manner as to convey the impression that these doses and Homœopathy mean one and the same thing. It is a common belief among the uninformed laymen, as well as among physicians, that a disease is not treated homœopathically unless the dose is exceedingly small.

Any unprejudiced person may understand that a medicine which is specifically homœopathic to a disease, may manifest curative results, even when administered in a very small quantity. Hahnemann, carried away by the startling and extraordinary character of this phenomenon, made the infinitesimal size of the dose a prominent feature of his System of Practice. Outside observers have accepted this sign as the characteristic badge of Homœopathy. It was no business of theirs to set professed Homœopaths, who ought to have known better, right before their own law and the public. If Homœopaths were forgetful of the great fact, that Homœopathy does not mean either small or large doses, but a System of Practice where the curative action of a remedial agent depends upon its inherent capability to affect the living tissues similarly to the natural disease, and to overcome the latter by virtue of a superior affinity existing between it and the action of the drug; if Homœopaths, I argue, were unmindful of this cardinal truth, or were disposed to hide it under a bushel and to cover it up with all sorts of fanciful and childish baubles, why should the public, especially the professional public, who may have looked upon the homœopathic intruder with invidious eyes, trouble themselves about informing the Homœopaths that they had inverted the natural order of things in giving such extraordinary prominence to the theory of small doses, and leaving others to find out for themselves the basis upon which the Divine Architect of Nature had erected the homœopathic edifice. It is not without difficulty or without exciting hostile passions that this grievous error can now be corrected, and that the law of therapeutic affinities can be rescued from the mass of adventitious absurdities by which its dignity and glory have been tarnished.

The smallness of homœopathic doses has been the subject of a good deal of ridicule at the hands of allopathic physicians. How can it be otherwise than that a globule of the two hundredth, or even of the thirtieth or twelfth attenuation of a remedy, should call

forth the derision and contempt of men who have been in the habit of dealing out Mercury to their patients by the pound. The more philosophical minds among the practitioners of the Old School, begin to see and to admit the propriety of small doses. "We do not belong to the number of those," say Trousseau and Pidoux, in their classical work on Materia Medica and Therapeutics, "who fancy that they have done with Hahnemann after invoking Arago's authority, in order to prove that the decillionth portion of a grain is to a grain, what an atom, which is almost invisible to the naked eye, is to the bulk of the sun. The quantity of pestilential or variola-virus which is required to kill a man with the plague or variola, is undoubtedly very small, nor do we know whether Arago has ever sought to determine its weight or volume with reference to any known body."

Nature delights in working out stupendous results from microscopical beginnings. Look at the marvellous cell-development of plants. According to an approximative calculation, twenty thousand new cells are formed every minute in the Bovista gigantea, a fungus which is met with in European countries.

By filtering the juice of a ripe grape we obtain a clear, watery liquid. Already, after the lapse of an hour, it commences to become turbid, to develop gaseous vesicles, to ferment. After the lapse of three hours, a grayish-yellow layer, or yeast, collects on the surface of the fluid which, under the microscope, is seen as numberless little plants. Millions of these form in a few hours, a cubic inch of yeast containing upwards of a few millions.

We read in Schleiden's "Life of Plants," that an East India nettle, the urtica stimulant, or urtica cremulata, causes by its mere contact a frightful swelling of the arm for weeks. The urtica urentissima, on the island of Timor, is called by the natives Daoun Seton (devil's leaf), because the pains which it causes by simple contact continue for years, and amputation is often the only means of saving life. These terrible effects are produced by a quantity of the poison equal to the one hundred and fifty thousandth of a grain.

"It is doubtless," writes this beautiful and philosophical poet of Nature, "it is doubtless characteristic of a rude age and low degree of culture, to measure the value or importance of a thing by its large or small size; this measure cannot be applied to the most

essential and most valuable thing known to us, the human mind, which cannot be determined by feet, inches, and lines. It is only to a sensual nature that the physically large appears imposing; the more cultivated man endeavors to learn to know the objects of his contemplation in every direction; from a complete knowledge thereof, he will derive an opinion concerning their essential or non-essential character, and frequently he will find that that which has the smallest dimensions is of the utmost importance."

Nevertheless, while upholding the use of small, and even infinitesimal doses as a proper and, in many respects, inevitable consequence of the application of the homœopathic law to the exhibition of remedial agents in disease, I would at the same time express my emphatic condemnation of the so-called highest potencies which a few lovers of the fanciful and the marvellous have of late years sought to introduce into the homœopathic School as legitimate and reliable preparations. If what we read on this subject, page 376 of the October number of the New England Medical Gazette, 1869, be correct, we cannot help regarding these new-fangled highest potencies as a lamentable and disgraceful perversion of Hahnemann's original method of preparing his attenuations.

As regards the doctrine of medicinal aggravations, it naturally followed from Hahnemann's peculiar mode of accounting for a cure in accordance with the law "Similia Similibus." Hahnemann was a vitalist, an enlightened and true hearted believer in a vital organism, an organism in which the phenomena of vitality are developed, in accordance with chemical and physical laws, through the agency of a pre-existing vital influence or force. In his admirable Essay, entitled "Spirit of the Homœopathic Doctrine," he expresses himself as follows on the subject of vitality and the manner in which it is affected by the pathogenetic as well as the curative power of drugs: — "A multitude of disease-exciting causes act daily and hourly upon us, but they are incapable of deranging the physiological equilibrium of the organism; being resisted by the activity of the life-sustaining power within us, the individual remains healthy. It is only when these external inimical agencies assail us in a very aggravated form, and we are especially exposed to their influence, that we contract disease; but even then we do

not become seriously ill unless the organism is disposed, by virtue of a peculiar inherent predisposition, to be affected by the morbific cause in question, and to be deranged in its health.

"If the inimical agents in Nature, which we term morbific agents and which are partly physical and partly psychical, that is pertaining either to the bodily or spiritual range, possessed an unconditional power of deranging the human health, they would not leave any one in good health; on account of their being so universally distributed, every one would become ill, and we should never be able to obtain an idea of health. But since, upon the whole, diseases are only exceptional states of the organism, it follows that it is only in consequence of a particular predisposition that the individual becomes liable to be affected by morbific causes, and the organism becomes capable of being disturbed by disease."

"It is far otherwise with the artificial dynamic agents which we term medicines. Every true drug acts at all times, under all circumstances, on any living body, and excites in it the symptoms peculiar to the drug in a perceptible form, provided the dose is large enough; so that every human organism must always and inevitably be affected by the medicinal disease, which, as is well known, is not the case with respect to natural diseases.

"All experience proves incontestably that the human body is much more readily affected by medicinal agents than by morbific principles and contagious miasms; or, what amounts to the same thing, that medicinal substances possess an absolute power of deranging human health, whereas morbific agents possess only a very conditional power, vastly inferior to the former."

According to Hahnemann's further teachings, this circumstance enables us to employ drugs for definite curative purposes, in obedience to a second natural law, which he expresses in the following proposition :—"A stronger dynamic affection permanently extinguishes the weaker in the living organism, provided the former is similar in kind to the latter; for," argues Hahnemann, "the organism, as a living, individual unity, cannot receive two similar dynamic affections at the same time, without the weaker yielding to the stronger similar one; consequently, as it is more disposed to be more strongly affected by the medicinal affection, the other,

similar, weaker one, or the natural disease, must necessarily give way or allow itself to be cured."

As if foreseeing the objection which would be raised against this mode of explaining the operation of homœopathic agents, Hahnemann adds:—

"Let it not be imagined that the living organism, if a new affection is communicated to it by a homœopathic agent, will thereby become more seriously deranged, or burdened with an addition to its sufferings, just as a leaden plate which is pressed upon by an iron weight, is still more severely bruised by placing a stone in addition upon it; or a piece of copper heated by friction, must become still hotter by pouring upon it water of a more elevated temperature. No, our living organism does not behave passively; it is not regulated by the laws that govern dead matter; it reacts by vital antagonism, so as to surrender itself as an individual living whole to its morbid derangement, and to allow this derangement to be extinguished within it, when a stronger affection of a similar kind, produced by an homœopathically-acting agent, takes possession of the organism."

The power which the artificial morbid affection, or the drug disease, or DRUG-IMPRESSION rather, possesses over the natural morbific agent and its disturbing influence in the tissues, is so specific, so positive—provided the drug impression is exactly similar, or homœopathic, to the natural disease—that, according to Hahnemann, a very small dose, even an infinitesimal globule, is sufficient to secure a return of the vital organism from the abnormal to the normal condition; any, even inconsiderable, excess of dose might lead to the unnecessary, and therefore avoidable, development of medicinal symptoms. This view is expressed by Hahnemann in the concluding paragraph of his essay on the "Spirit of the Homœopathic Doctrine," in the following language:

"As the human organism, even in health, is more readily influenced by drugs than by natural morbific agents, this influence is felt in the highest degree by an organism which is properly predisposed by disease, provided the artificial drug-disease is homœopathic to the natural malady. Hence the smallest dose of the remedial agent is sufficient for a cure: for the spiritual

power of the medicine does not, in this instance, accomplish its object by means of *quantity*, but by *potentiality* and *quality;* a larger dose might be injurious, for this reason, that a larger dose does not only not overcome the morbid affection more certainly than the smallest possible dose of the appropriate, or, rather, homœopathically administered agent, but likewise imposes a complex medicinal disease, which is always a malady, though it runs its course in a shorter time."

It stands to reason that aggravations of the morbid symptoms may occur under homœopathic treatment, but very rarely. What seems an aggravation is, very frequently, a series of drug-symptoms running a parallel course with the pathological series, with which the former may be unable to coalesce. A variety of causes may prevent this identification of the drug-disease with the natural malady. The distance between the two series of phenomena may not have been adequately measured, or, in the nature of things, it may have become insurmountable. Peculiar idiosyncrasies, the character of the morbid diathesis, or an inherent want of affinity, may prevent a union between the drug-action and the natural disease.

Supposed aggravations are very frequently critical exaltations of the morbid process. In such a case they may be unavoidable, nor may it be possible to effect a cure without them. After taking a few doses of the homœopathically selected remedy, a patient who is afflicted with chronic constipation may be attacked with a paroxysm of diarrhœa, which, so far from being a medicinal and therefore avoidable aggravation, may be a critical evolution of the pathological process, without which no cure could have taken place. The bugbear of homœopathic aggravations is beginning to be stripped of its terrors. Physicians have become convinced that in many cases what might seem a medicinal aggravation is nothing more than a natural development of the disease, caused either by too small a dose or by the non-homœopathicity of the medicine.

The doctrine that the primary effect of the homœopathically administered agent is to produce an aggravation of the original symptoms, is based upon theory rather than reality. What is real in the homœopathic cure is the increased intensity of the vital

reaction. This it is that the homœopathic practitioner seeks to secure in administering his homœopathically-chosen agent; the aggravation of the morbid symptoms is a secondary, incidental, and not by any means absolutely necessary accompaniment of a homœopathic cure.

I believe that Hahnemann, in explaining the action of homœopathically-administered remedial agents in his own peculiar manner, meant to convey the idea, not that after the introduction of the homœopathic agent the organism is assailed by two inimical forces instead of one, but that the homœopathically-acting remedy superinduces a more intensified focalization of vital reaction, resulting in the deliverance of the organic tissues from both the natural and the artificial morbid processes. This deliverance does not take place violently, but by the POWER OF AFFINITY. The medicine having a more direct, more positive, more definite and more circumscribed sphere of action, exercises a corresponding influence over the morbid process that is going on in the tissues. By virtue of a superior affinity it absorbs and neutralizes the morbid action, concentrating and localizing its disorganizing agency within positive boundaries. These boundaries are the impression which the medicine, as a drug, makes upon the tissues. It is an impression more specific, more direct, more positive than the similar impression made by the natural disease; it is an impression of a more external order, as it were, having power to absorb, to localize, or to EXTERNALIZE, so to say, the internal disorder. This is not an act of force, of violence, but the result of a relation of affinity; the internal disturbance or disease is in closer affinity with the externally acting artificial morbific agent, or drug, than it is with the tissues of the organism; and it is this union between the natural disease and the drug-impression that secures the restoration of the organism to a state of physiological harmony. Why is a homœopathic cure supposed to be the result of a spontaneously-acting restorative power of Nature, the VIS MEDICATRIX NATURÆ? Simply because it is not attended by any of those violent convulsive reactions which characterize the customary method of dosing. The homœopathic agent acts as a gentle friend, — quietly, without an effort, without causing the least disturbance. The only sign by which the patient is made aware of the helping presence of the medicine, is the relief which he experiences from his pains.

Being engaged in glancing at the collateral doctrines of the Homœopathic School in their true light before the public and the profession, let me advert to the use of palliatives, concerning which a variety of contradictory opinions have been expressed, sometimes with great bitterness, by some of the leading members of our brotherhood.

The object of all true palliative treatment is to relieve pain and to restore the integrity of the physiological functions by physiological agents and influences.

Instances of physiological treatment are the treatment of burns by the application of heat; and the treatment of a frozen limb by the application of ice and snow; friction along the spine and extremities with ice, in cases of sun-stroke; the various methods proposed for the resuscitation of vitality in cases of asphyxia; the use of emetics or cathartics for the purpose of expelling poisonous or otherwise injurious foreign substances from the stomach or bowels; the use of Chloroform as an anæsthetic agent, or the use of Morphine as a means of lulling pain and procuring sleep. The treatment of mania-à-potu with large doses of Digitalis, Bromide of Potassium, Cayenne Pepper, and Opium, may likewise be considered as purely palliative or physiological treatment.

If I should be asked what are the boundaries of palliative treatment, my answer would be, the good sense of the physician. The object of palliative treatment is to palliate pain, if we cannot cure; or to effect a cure by simple palliative means if they are sufficient for that purpose. There are many simple derangements which can be more conveniently reached by palliative than by curative means.

A diarrhœa induced by a change of water on a journey, is very frequently stopped by a glass of brandy and water.

A man accustomed to active exercise being suddenly confined to a sedentary mode of life, on shipboard, for instance, complains of constipation. A constipation of this kind is not a disease requiring medical treatment; a simple injection of water after breakfast, a Seidlitz powder, a little Rhubarb, or any simple agent that will readily operate upon the patient's bowels without causing any unpleasant complications, may be all sufficient to remove the difficulty. Homœopathic physicians generally recommend Nux vomica under these circumstances. But your Nux will fail you in

thousands of cases, or it will be so slow in its operation that it is more than doubtful whether it had any agency what ever in the restoration of the physiological equilibrium. Here it seems reasonable to remove a greater inconvenience by substituting a smaller one, provided we are satisfied that the lesser evil is of limited duration, and in reality no evil at all.

The use of palliatives may result in great good in cases where the ordinary curative agents fail to have the desired effect. We will illustrate this statement by the following cases:

A lady, upwards of seventy years old, had a fierce attack of cardialgia, a most intense sore pain and burning distress in the epigastrium. The attack came on late in the evening, and had been caused by overloading the stomach with ice-cream and cake. The patient's extremities were cold, the pulse almost collapsed; the lady had frequent attacks of vomiting of bile, with distressing retching. For an hour I tried the remedies which seemed best calculated to afford relief, without any effect whatever. I then instituted the following process of reasoning in my own mind: "The patient and the family are alarmed; the former is unusually apprehensive of death. The cramps may not last more than a few hours even without any treatment; if this lady can have a few hours' sleep, the disease, in the meantime, will run its course, and the patient may awake free from pain." Acting upon this hypothesis, I dissolved half a grain of Morphine in six dessertspoonfuls of water, of which solution the patient took a dessertspoonful every fifteen minutes. After the third spoonful she fell into a sound sleep, from which she awoke free from pain and in her usual health.

A boy nine years old, with a consumptive habit, was attacked with a racking cough and fever. The child had been sick for some days when I first saw him. I found the following group of symptoms: A burning fever and paroxysms of a racking cough; hectic flushes on the cheeks; great dyspnœa; marked dulness over the whole chest, especially the upper lobes of the lungs; no respiratory murmur perceptible in the upper half of the chest; pulse 130; bowels constipated; urine scanty and cloudy; slight remission of the symptoms in the forenoon. I treated the child for a whole week with Aconite, Bryonia, Phosphorus, Arsenicum, and such

other medicines as the case seemed to require, without being able to effect the least improvement in the symptoms; on the contrary, the boy grew weaker from day to day; the dyspnœa increased more and more; the pulse became fluttering and could scarcely be counted; the cough continued almost unceasingly day and night, depriving the child of all sleep and exhausting the poor little sufferer more than ever. At the request of the parents, I gave the child a little Morphine, in order to afford him some sleep, for which purpose I dissolved half a grain in ten teaspoonfuls of water, of which solution the child was to take a teaspoonful every half hour until he dropped asleep. On my next morning visit I was surprised to find the patient not only alive, but sleeping sweetly. He had sunk into a quiet slumber after taking the third spoonful of the solution, and was still sleeping very quietly when I arrived. From this sleep the child awoke convalescent; he was covered with a warm moisture, the pulse had sunk to 75 beats, the breathing was full and easy, the cough loose and not very troublesome; the child called for nourishment, and in a week after this improvement had commencement, he was playing again in the open air.

Here is a paralytic old man; he is recovering from his attack, but as yet unable to leave his room. Being of a nervous temperament, he is apt to fret and worry himself into a state of the most perfect wakefulness. Ten o'clock arrives, he cannot sleep; he fidgets and moans, and prays for sleep, all in vain; "tired Nature's sweet restorer, balmy sleep," refuses to alight upon his drooping eye-lids. If a little homœopathic Coffee will not put this poor man to sleep, give him some Morphine, and in very many cases it will prove a blessing to the exhausted frame.

Hahnemann was not, by any means, averse to the use of Palliatives. In his introduction to the pathogenesis of Camphor, he emphatically recommends this agent as a palliative means in the treatment of epidemic influenza. His words are: "During the febrile stage of epidemic influenza, Camphor may be used as a palliative. It is a most valuable palliative in this disease, which runs a short course; but the medicine must be administered in REPEATED and INCREASING DOSES, in the form which we have recommended (Spirits of Camphor.) Camphor does not shorten

the course of the disease, but moderates its intensity, and thus secures a termination uncomplicated by danger."

In the introductory chapter to Opium, Hahnemann admits the use of palliatives in the following argument: "If Opium removes some cases of cough, diarrhœa, vomiting, sleeplessness, trembling, and so forth, they are trifling cases which supervene in persons whose health is ordinarily good. In such a case, a hacking cough originating in a sudden cold; a trembling arising from a sudden fright; a diarrhœa occurring in consequence of a sudden fright, cold or some other trifling cause; a retching occasioned by sudden emotion, loathing, etc., may sometimes be arrested by Opium immediately. All that it is required to do is to suppress these derangements for a short period, in order to enable the previously healthy body to keep down all further inclination to similar disorders, and to preserve a state of health by its own inherent power of vital reaction."

While the patient's consciousness is suspended by Chloroform, the surgeon performs his most formidable operations. Why should we deprive ourselves of the great advantages which the rational use of physiological palliatives may afford? Would this be doing justice to our patients? Can we ever expect to convert allopathic physicians to the doctrine that the occasional use of a mustard plaster, of a warm foot-bath, a little Morphine, ice to the head, cold water bandages, and a variety of other perfectly simple physiological means, is in contravention of the laws of Nature, or of a System of Therapeutics founded upon them? Can we expect to make reasonable people believe that purely hygienic and dietetic means are not very frequently the best means of cure? All such means exist OUTSIDE of our therapeutic law. They do not interfere with it; on the contrary, they facilitate the operation of the forces by means of which we cure diseases. What a deal of contumely and useless controversy we might have saved ourselves if we had never wilfully, and certainly very stupidly, abandoned the strong positions which we have a perfect right to occupy in common with our opponents. The time was when a homœopathic physician would have been denounced by the dogmatic purists of our school, for allowing his patients the occasional use of a little Cologne water, or the sight of a flower on the toilet-table. To hold a smelling-bottle under the nose of a fainting lady, during a fit of hysteria, would have been considered a violation of the rules. We have become

more liberal in this respect; the time has come when every enlightened homœopathic practitioner will strenuously vindicate the use of every rational means which may afford relief to the sufferer.

In a work like the present, which professes to present the Science of Homœopathy in its integrity, an examination of Hahnemann's Theory of Chronic Diseases could not be omitted without leaving a gap in my argument.

The doctrine of Psora, which forms the great staple in Hahnemann's theory, has given rise to so many contending opinions in the homœopathic School, that the author of such a work as I here offer to the professional and lay public, fulfils but a duty to his readers in presenting his own views of a doctrine which, at the present day, is rejected by the most enlightened practitioners of our school.

Hahnemann derived all chronic diseases from the action of three miasms, respectively denominated psoric, syphilitic, and sycosic. According to Hahnemann the psoric miasm is the originator of all non-syphilitic, non-sycosic chronic maladies. Hahnemann, who was strenuously opposed to speculative theories in Medicine, and who combated the pathological doctrines which were in vogue at the time when the great idea of Homœopathy flashed upon his mind, suspected the existence of a psoric miasm from the fact that the ordinary homœopathic medicines proved insufficient in a variety of chronic ailments. Hence he was led to bequeath a doctrine of chronic diseases to a startled posterity. By his own statement, the homœopathic edifice was not complete without it. The homœopathic remedies which were known at the time when Hahnemann published his "Chronic Diseases," had been chiefly employed for the cure of ACUTE disorders. Here the superiority of the homœopathic treatment over the old-fashioned exhibition of nauseous mixtures, violent diaphoretics or expectorants, pretended anodynes and sedatives, injections, ointments, fomentations, fumigations, vesicatories, cauteries, issues, and especially over those everlasting purgatives, leeches, blood-lettings, methods of starvation, and other medicinal tortures, had become an incontestable fact. In the treatment of chronic ailments, however, Homœopathy was not equally successful. Hahnemann found that a chronic disease was not always radically cured by the use of remedial agents which did cure an acute attack. The chronic disorder was

at best only palliated by the use of these agents. A momentary paroxysm might be hushed up, but an unfavorable state of the weather, a sudden and violent emotion, an irregularity in diet, would frequently cause the disease to break forth with redoubled intensity, and to challenge the skill of the practitioner.

"This result," writes Hahnemann, "occurred in the treatment of all great, chronic, non-syphilitic maladies, even when it appeared to be conducted according to the precepts of Homœopathy, as far as this science was then known. First, the treatment was satisfactory; then it became less favorable, and finally hopeless."

I have no doubt that Hahnemann spent many a sleepless night in endeavoring to fill up the gap which this unsatisfactory result in the treatment of chronic affections left in the superstructure of Homœopathy. Here is a case of asthma, where Ipecacuanha, or Nux vomica, or Lobelia, seems to have effected a cure. The patient remains well for a time, when all at once some accidental exposure, a fatigue, a change of climate, brings the paroxysms back again, perhaps with redoubled violence. Evidently some secret enemy is here lurking in the background, whose insidious endeavors countermine the best directed efforts of Art.

Let us endeavor to identify ourselves with the mind of the great Reformer at this interesting period of the history of Homœopathy. He felt that he had been laying the foundation of a great work; a work which, in the language of the classic poet, would be more durable than brass "monumentum ære perennius;" but the superstructure was not yet completed; the internal unity of the work required the additional cement of a more deeply-penetrating science.

The sameness of the paroxysms, the order and regularity in their occurrence, the important functional and organic disorders which an apparently trifling affection would sometimes develop in its train, led Hahnemann to suspect that these various paroxysms or groups of symptoms, which practitioners would sometimes allude to as so many distinct diseases, were in reality manifestations of the same internal, deeply-hidden, hydra-headed enemy, a sort of primitive disease lying hidden in the inmost recesses of the organism and, as a chronic miasm, tainting every avenue that leads to the mysterious laboratory of vitality.

The doctrine, as expressed in these few paragraphs, is that the vital organism is tainted by a primitive miasm to which Hahnemann applied the name of PSORA. This internal psora may, under favorable conditions, by which we understand conditions favorable to its development, by a fall, a sudden fright, exposure, starvation, &c., develop itself into an active form. By gradual observation, as well as by theoretical reasoning, Hahnemann came to the conclusion that "the milder as well as the more extensive and even the most inveterate chronic diseases owe their existence to this internal psoric miasm."

Most cutaneous eruptions, disorganizations, from the common wart to the largest sarcomatous tumor, from deformed nails to ramollissement of bones and curvatures of the spine, nose-bleed, varices, hæmorrhoids, hæmorrhages, menstrual disorders, night-sweats, chronic diarrhœa or constipation, neuralgia, chronic ulcers and inflammations, marasmus, abnormal conditions of the sexual instinct, mental derangements, hysteria, hypochondria, and even great epidemics, such as the typhus of 1813 and Asiatic cholera, are nothing but "partial manifestations of one primitive psoric miasm, in which they all originate, and whose multitudinous symptoms form but one integral disease, and ought, therefore, to be regarded and treated as part of one and the same derangement."

"A few homœopathic remedies," writes Hahnemann, "will cure even an epidemic typhus like that of 1813, in every patient infected with the disease, though each patient may exhibit different symptoms, and may seem to be afflicted with a different malady."

Hahnemann evidently took the existence of this internal psoric principle for granted. We have every reason to suppose that he considered its existence in the inmost organism co-eval with the creation of man; that, at first, it existed as a latent principle, perfectly harmless, because undeveloped, and that it first assumed a concrete form in the ancient leprosy, the origin of which is veiled by the impenetrable mists of antiquity.

In thus tracing the development of the psoric disease, Hahnemann had the misfortune of falling into an error which led the foremost thinkers in the homœopathic ranks to reject his doctrine of psora as a fanciful delusion. The error consists in regarding the itch-vesicle as the most common and most universal representative upon

the skin, of the internal psoric disease. We know now that the common itch or scabies is caused by a little insect, the so-called itch-mite or sarcoptes hominis, which burrows under the skin and causes the insufferable itching and the vesicles and ulcerations by which the common itch is characterized. Let me transcribe Hahnemann's short historical sketch of the psoric disease, and present his doctrine of psora in his own language.

On the twenty-fifth page of the first volume of the Chronic Diseases, Hahnemann writes as follows:—"According to the most ancient historical writings which we possess, psora existed almost fully developed in the earliest ages of mankind. Several varieties of psora have been described by Moses three thousand four hundred years ago. At that time, however, and ever afterwards among the Israelites, psora appears to have especially affected the external parts of the body. This was also the case among the Greek barbarians, afterwards among the Arabs, and finally in the uncivilized Europe of the Middle Ages. It is not my object to relate here the different names by which the various nations have designated the more or less malignant forms of leprosy (external symptoms of psora), by which the external parts of the body became variously disfigured. Names are of no consequence here since the essence of this miasmatic psora is everywhere the same.

"In the Middle Ages Europe was visited for several centuries by the frightful psora of the occidental countries, in the shape of a malignant erysipelas, called St. Anthony's fire. In the thirteenth century it again assumed the form of leprosy. The Crusaders brought this latter disease along with them. By this means, leprosy spread in Europe more than it ever had done before, for in the year 1226 there were in France about two thousand houses for the reception of leprous patients. Nevertheless, psora spreading farther and farther in the shape of a horrible eruption upon the skin, found at least some external alleviation in those means of cleanliness which the Crusaders had brought along with them from the East, such as cotton or linen shirts, which had been unknown in Europe heretofore, and the frequent use of warm baths. These means, together with an increasing refinement and more select nourishment succeeded, in a couple of centuries, in diminishing the disgusting appearance of psora so as to reduce the disease, towards the end of the fifteenth century, to an ordinary eruption, THE COMMON ITCH.

"This milder form of psora infected a far greater number than the leprous patients were able to do, whose frightful appearance caused them to be avoided by every body. The itch-vesicles scarcely appear, and may be kept concealed; but being constantly scratched open in consequence of the intolerable itching, and the fluid being spread over the skin and over the articles which are touched by such patient, the infection takes place the more readily and certainly, and affects a larger number. In this way psora has become the most contagious and the most universal of the chronic miasms."

As I stated before, it is now well known that the itch is caused by the local irritation of the skin produced by the itch-mite, the so-called acarus or sarcoptes hominis. Since Hahnemann's time, the form of the insect, and the manner in which it burrows under the skin, breeds its young from eggs, and causes its specific disorder, have been accurately described by a number of observers; and the fact has been satisfactorily established that the destruction of this acarus by local means constitutes a cure of the itch, and that without such destruction a cure of the itch is all but impossible. Furthermore, it is well known that such local treatment is never succeeded by any of the terrible consequences which Hahnemann has assigned to it.

The disorders which Hahnemann has enumerated do indeed exist, but not as a consequence of the removal of the itch by local means. The practical disadvantage arising from Hahnemann's erroneous theory, concerning the evil consequences of what he considers as a mere suppression of the eruption, consists in the fact that those who swear by the words of the master, entail upon the itch-patient a long period of avoidable distressing and loathsome suffering, which is spared him by those who, following the light obtained by recent investigations, treat the disease as a local cutaneous disorder, with such local means as are known to be effectual in exterminating the itch mite. Among these the Sulphur ointment holds the first rank.

Hahnemann's error in regarding the itch as an internal psoric disease, and attributing to the removal of the itch-vesicles, by external means, a host of formidable diseases, has had the practical advantage of making homœopathic practitioners very cautious in the application of ointments, astringent washes, and other external

agents. Practitioners of our school are disposed to regard eruptions as symbolic representations or vicarious substitutions for an internal disorder, which might attack the internal organism if the external sign should be suppressed by violent means.

Every physician knows that in acute cases the sudden disappearance or the non-appearance of an eruption may prove fatal to the brain, or to some other vital viscus.

Has not the incautious suppression of a chancre, or of a gonorrhœal discharge, led to the development of constitutional, and frequently incurable, disorders?

Has not the drying up of an old sore, by means of an astringent wash, resulted in apoplexy or paralysis?

Has not the suppression of an acute rash, by means of the mercurial ointment, entailed incurable spasmodic paroxysms, such as asthma and St. Vitus's dance?

Has not the violent removal of scald-head, by means of washes and ointments, resulted in hydrocephalus?

Have we not learned from abundant experience that the suppression of prurigo, eczema, intertrigo, and other chronic eruptions, may result in vertigo, rheumatism, amaurosis, paralysis, neuralgia of the extremities and abdominal nerves, epilepsy, chlorosis, mania, inflammation of the joints, coxarthrocace, white-swellings, tuberculosis of the lungs, and other disorders?

Nevertheless, let it be understood that there is no statute in the Homœopathic School forbidding the external application of tinctures, ointments and liniments in all suitable cases. From whatever point of view these practices are advocated or rejected, the laws of Common Sense and the results of Experience appeal with equal force to the practitioners of all Schools.

Hahnemann advises the external use of drugs in a variety of cases. He recommends the external use of the tincture of Thuja and Sabina in cases of figwarts. Arnica is applied by all homœopathic physicians to bruises and contusions of the muscular fibre; the concentrated tincture of Aconite-root and Rhus toxicodendron to sprains, especially when accompanied by lacerations of tendons and ligaments, and if the injured parts are very much swollen and inflamed.

Speaking of the alcoholic tincture of Camphor, Hahnemann recommends it as an external application in erysipelatous inflam-

mations. I quote from the fourth volume of his Materia Medica: "In erysipelas, where the rose-colored inflammation spreads in rays, and momentarily disappears under the pressure of the finger, Camphor, the local application of which to the skin occasions a sort of erysipelas, may prove useful when applied externally in sudden derangements characterized by erysipelatous inflammation, provided the symptoms of the internal malady are similar to the effects which Camphor is capable of producing."

The interests of the living Humanity should never be sacrificed at the shrine of dogmatic theories! Truth must rule in Medicine as in all things; but while we are engaged in building up her tabernacle among men, let us adorn her altars with the graces of Charity!

Hahnemann's attempt to account for the existence of all chronic non-syphilitic diseases, by the supposition that all, or at least most, human organisms are tainted by an internal psora, probably originated in the fact that Hahnemann, whom Jean Paul Richter denominated "a double-head of erudition and philosophy," must have been well aware of the existence of morbid properties, predispositions or capacities for disease, which the Creator has inscribed upon every tissue of the organism. These morbid properties remained undeveloped, latent and non-existing, as it were, while man continued to live in a state of paradisiacal innocence, and in regions where the soil, the atmosphere, temperature, and all other physical influences, were in perfect harmony with the primordial laws of his being.

But after man's deviation from the laws of Divine Order, these morbid properties developed into actual diseases, many of which, in the course of time, became grafted, as it were, upon the human frame as constituent principles, and remained permanently inherent in its tissues by hereditary descent. These chronic maladies may manifest themselves in a variety of forms, agreeably to the nature of the morbid property or predisposition to disease from which they originally sprung; thus we may have the scrofulous, tuberculous, rheumatic, arthritic, carcinomatous, hæmorrhoidal, hæmorrhagic, lithiatic, herpetic diathesis; each peculiar diathesis giving rise, by its development into a concrete disease, to a series of characteristic phenomena. If Hahnemann chose to regard

these chronic diatheses as so many internal miasms, and to generalize these miasms under the comprehensive name of PSORA, he had a perfect right to do so; but the anti-psoric remedies which he has set apart for the radical cure of chronic maladies will disappoint the practitioner in thousands of cases. We may be able to hush up the acute paroxysms of a chronic disorder, and, by the judicious use of drugs, changes of climate, diet and business, we may even succeed in permanently curing, or at least preventing the further actualization of such a disorder, but not all the anti-psorics in the world will ever free the human organism from the taint of disease which man's deviation from God's order has entailed upon the human race. This glorious result can only be accomplished by man's gradual return to a normal life in the various spheres of his being, physical as well as moral and spiritual; the appropriate use of drugs, and the suggestions of a rational system of medicine, may, of course, aid him in accomplishing his destiny.

"There is no agent, no force in Nature," writes Hahnemann, "that is capable of morbidly affecting a person in health, which does not likewise possess the faculty of curing certain morbid conditions.

"Inasmuch as the power of curing diseases, and that of morbidly affecting persons in health, is found indissolubly united in all drugs, and inasmuch as both these powers emanate from the same source—viz., from the faculty inherent in every drug of dynamically affecting the condition of the organism; whence it follows that their action upon organs in disease takes place according to the same in-dwelling law as their action upon organs in their normal condition,—we finally infer that it is the same drug-force which effects a cure as that which develops morbid symptoms in health."

Having corrected some of the misapprehensions which have been entertained in regard to some of the most important collateral doctrines of our School, I will now close these introductory remarks with a fleeting glance at the spirit, philosophical unity and comprehensiveness of the fundamental generalization of Homœopathy. I cannot do full justice, in this introduction, to a subject of such magnitude and importance; I shall review it

in all its bearings in proportion as I progress in my elucidation of the definitions, and in my presentation of a philosophical analysis of the great science which is now struggling for, and must ultimately secure, a universal recognition and triumph. It is no disrespect to Hahnemann to say that his teachings on the subject of Homœopathy are not complete. The most perfect enunciation of his great doctrine—that diseases are cured by similarly acting drugs—is found in his admirable Essay, entitled, "Spirit of the Homœopathic Doctrine."

Further than this, the discoverer of Homœopathy has never penetrated in his explanation of the homœopathic law. A drug cures a disease IF and BECAUSE it has power to develop a similar morbid condition in healthy tissues. It effects this cure because, according to Hahnemann's teaching, the drug-disease, being more powerful, more intense than the natural malady, the former absorbs the latter. In previous paragraphs I have already alluded to the fact that this teaching, so far from expressing an absurdity, as it is made to do by Hahnemann's opponents, on the contrary, expresses this great truth: THAT THE HOMŒOPATHIC REMEDIAL AGENT CURES THE DISEASE, BECAUSE THE DRUG-FORCE EMBODIED IN THIS AGENT IS IN RELATIONS OF SUPERIOR AFFINITY TO THE NATURAL MORBID PROCESS GOING ON IN THE TISSUES.

In my explanation of the homœopathic law, I shall endeavor to penetrate a step farther than the illustrious founder of the Homœopathic School has seen fit to do. I shall show that Hahnemann's doctrine concerning the essential doctrine of drug-force as a disease-producing and a disease-curing power, is depending for its truth, for its vitality, for its scientific exactness, upon the cosmic fact, THAT THE FORCES WHICH CREATE DRUGS ARE THE VERY FORCES WHICH DEVELOP DISEASES IN THE PHYSIOLOGICAL TISSUES. This is the foundation of Homœopathy. The doctrine, as enunciated by Hahnemann, constitutes the formula of homœopathic ART; the doctrine as expressed in this other proposition, constitutes the formula of homœopathic SCIENCE.

Look at the panorama of Creation. Do we not behold Homœopathy interwoven in its foundations? To our sensual eye, the

external facts of Creation are alone perceptible; but abstract the contemplating mind from these material phenomena, and dwell upon the mysterious mechanism of the forces which evolve them as the ultimate results of an unceasingly creating endeavor, then we shall be led to regard these forces as the active or organizing life forces of the great Whole. As viewed by man, finitely, the Act of Creation consists in the evolution of germ-forces, according to fixed laws, into concrete individualities. All germ-forces are inherent in the crust of our planet; they are recipient vessels, passive forces or forms of power. The Act of Creation is continued indefinitely by means of the forces which I have alluded to as the active forces of the great Cosmos. We may designate them as cosmic principles or essences, in contradistinction to phenomena. The concrete form, which is a reality to the physical senses, is in truth a phenomenon; its existence is phenomenal, for it passes away. The cosmic force, the creating principle, is the only real thing, the living essence, which IS, and does not perish.

Applying this doctrine to drugs, I infer that every drug results from the vitalizing influence of the cosmic forces acting upon and developing a pre-existing germ in the crust of our planet.

It is not my province to account for the original act of Creation, or to assume that matter and spirit are co-eternal, or in what manner the material universe was evolved from, or projected out of, the bosom of the Infinite Creator. It must satisfy us to behold our own planet created with a boundless variety of germs which the cosmic life force, by the agency of the heat and light of our Sun, and the atmospheres enveloping our earth, warms into life and develops into specific forms. It is thus that each drug is created with its characteristic medicinal properties contained in its various parts—root, leaf, flower, bark and seed. The Cosmic life-force may be the same; it produces different results in accordance with the differences of quality inherent in the medium upon which it acts.

Thus it is that the rays of the sun may cause malarious exhalations by acting upon stagnant water, and may develop repulsive forms of animal life in this fluid, whereas the same rays will likewise produce the fragrant rose by acting upon a corresponding medium. Here we are standing upon the threshold of the great

mystery, a comprehension of which requires our most thoughtful attention. I mean the mystery which Hahnemann has so significantly, and yet so problematically, announced in the formula, "SIMILIA SIMILIBUS CURANTUR." How and why is it that every drug affects the living organism in a definite manner? The answer to this question involves a philosophical solution of this other question: What is Homœopathy?

After the great Cosmos had been fully prepared for the reception of man, man started into being. In him the work of Creation was summed up. In him the cosmic forces and the germ-forces of Creation culminated. Hence it is that the philosophers of Egypt and Greece applied to the human organism the poetic and eminently significant appellation of Microcosm, or little Universe. By his living or internal organism, man is in relation with every cosmic force of the Universe; by his bodily or external organism, which of itself is a mere house of clay, man is in relation with every germ-force of his planet.

Applying this doctrine to the sense of sight, we say that man may see every visible object existing in him IDEALLY; the object itself, when met by the eye, awakens the idea to consciousness. "Seeing" is no more nor less than a conscious impression, the archetypal idea of a thing roused from its slumber, and flashing through the mind as a conscious reality.

A drug affects the living tissues in a similar manner. Every drug is represented in the human organism by a recipient faculty or potency of a specific character, which may be aptly designated as a morbid property. In the normal condition of the organism the various morbid properties which the Creator has inscribed upon the living tissues, and which, if there be unity in God's system, must of necessity correspond with the drug germs in the crust of the planet, remain unperceived; the physiological harmony of the organism overrules their development. But if a drug be made to act upon the tissues, the morbid property or properties representing the drug-germ or germs will become manifest derangements, more or less of an external character, somewhat in the nature of traumatic injuries, not seriously affecting the internal vitality and speedily terminating of themselves.

When man is sick, it is the cosmic life-force which developed the drug out of its germ, that develops the corresponding morbid properties of the tissues into an actual disease. Hence diseases may be defined as morbid properties developed into pathological activities by the life force of the Cosmos. A development of this kind can only take place in abnormal conditions of the organism, such as exposure to wet, draughts of air, excessive heat, exhaustion in consequence of over-work, watching, &c.

Now act upon this disease, which is here subverting the physiological unity of the organism, by means of a corresponding drug—that is to say, a drug capable of eliciting upon a more external plane effects analogous to the phenomena which characterized the natural morbid process—and the life-force of the Cosmos, which in reality constitutes the vital or life-force of every animal organism, will appropriate the drug-impression to the diseased tissues, and gradually restore them to their normal condition. Thus Hahnemann's teachings will be verified: THAT THE MORBID PROPERTY WHICH, UNDER FAVORABLE CIRCUMSTANCES, HAD BEEN DEVELOPED INTO A CONCRETE DISEASE, IS RESTORED TO ITS PASSIVE OR LATENT CONDITION BY BEING ACTED UPON BY A CORRESPONDING DRUG.

For the benefit of the uninitiated reader I repeat, in conclusion, that infinitesimal doses, medicinal aggravations, and other collateral doctrines and peculiarities of the Homœopathic School, do not constitute the essentials of Homœopathy. Dose is the transient and accidental, the purely human in this Science. The essential and permanent, or the truly divine in Homœopathy, is the law upon which her superstructure rests in the eternal Providence of God, and in the framework of Nature and the human mind. Hahnemann has generalized the facts of Homœopathy in the terse and well-known formula, "SIMILIA SIMILIBUS CURANTUR," or "LIKE CURES LIKE;" by which is meant that drugs cure diseases by virtue of a power inherent in every drug to affect certain tissues or organs in a specific, and therefore positive and fixed manner. A drug, in order to become a remedial agent in accordance with the homœopathic law, has to be possessed of a specific power to affect the organism in health similarly to what it is affected by the malady to be removed. By the term

"Similarity" in this statement is not meant a mere external resemblance of the symptoms of drug-action to the apparent symptoms of the disease; but an inmost correspondence between the essential nature of drug-action and the essential nature of the pathological process to be hushed up or neutralized. Thus certain forms of gastric irritation will readily yield to Ipecacuanha, because this agent is capable of inducing similar morbid conditions of the stomach. Other forms of gastric irritation will as readily yield to Ignatia, Nux vomica, or Arsenic, for the very reason that these agents will irritate the coats of the stomach in the same specific manner that we find them irritated in certain forms of dyspepsia or gastrodynia. Aconite will cure certain forms of tetanus, because it has power to induce similar attacks. Belladonna, Hyoscyamus, and other drugs, will cure meningitis, because we know by abundant experience that the cerebral membranes, as well as the substance of the brain, are affected by poisonous doses of these agents similarly to what we know them to be affected by a natural process of inflammation. It is needless to multiply these illustrations. They will suffice to show the general character of the homœopathic method of treating diseases.

The results of homœopathic treatment come home to the simplest understanding. All the repulsive features of the old-fashioned method of treating diseases are effectually removed by Homœopathy. Owing to the comparative smallness of our doses, our preparations can be made sufficiently pleasant to become acceptable even to the delicate palate of children. Of course, Homœopathy does not profess to do away with the necessity of surgical operations. Chemical poisonings have to be neutralized by chemical antidotes, and mechanical irritations have to be removed by mechanical appliances, or by evacuants of a more massive order.

We do not desire boastfully and foolishly to claim infallible success for the treatment of diseases in accordance with the homœopathic law: we are content with pointing to the clinical records of our respective schools. Under homœopathic treatment, a severe affection, like pneumonia, becomes a comparatively harmless disorder, and yet the lancet and the leech have been effectually and, I have no doubt, forever, superseded by the

mighty depressor of the pulse, the Aconitum napellus, or the common monkshood, and its American compeer, Veratrum viride. If Hahnemann had done nothing more than to reveal the vast curative resources of Aconite, he would deserve the eternal gratitude of mankind. This single agent shows how irresistibly the mighty truths of Homœopathy are encroaching upon the domain of Old-School Therapeutics. As late as twenty-five years ago the tremendous powers of Aconite were comparatively unknown, even to leading Old-School practitioners.

How does the case stand at the present moment? In a recent number of Braithwaite's Retrospect, we read, on page 203, the report of a number of cases that had been treated internally with Aconite by Doctor Prosser James, of the London City Dispensary. At the conclusion of his report, the editor of the Medical Press remarks: "These cases illustrate very well the practice of Doctor James in the internal use of Aconite. He has employed it in several thousand cases of various diseases, mostly those in which there is increase of the heart's action. He employs it frequently as a febrifuge instead of salines, attributing to it the power of reducing the pulse and relieving the whole train of febrile symptoms. It is particularly useful as possessing certain anodyne qualities. There are few diseases in which the experiment has not been made. All cases characterized by nervous excitement seem to be benefited. Many forms of palpitation are at once cured. Doctor James has frequently used it in organic diseases of the heart. Its powerful action on the heart is shown by the rapid fall of the pulse in each of the cases reported above."

The dose, in these cases, was a drop of the strong tincture every three, four or six hours, as the case might be. A smaller dose would undoubtedly have done just as well, and would have saved the patients the unpleasant sensation of "pins and needles," of which they uniformly complained after taking a few doses of the drug. Hahnemann was acquainted with this use of Aconite, and employed this agent in the above-mentioned diseases as early as the year 1810.

The distinguished Liston recommended Belladonna to his class as a remedy for erysipelas. He told his hearers that he had used

Belladonna for this form of inflammation with marked success, upon the recommendation of Dr. Quin, one of the leading homœopathic physicians of London.

In his published Clinical Lectures, the late Professor Schœnlein, of the University of Berlin, recommends Pulsatilla, in doses of one-sixteenth of a grain, for amenorrhœa; the Professor had learned the use of this drug in the above-mentioned derangement from Hahnemann, although he takes care not to mention the fact.

Homœopathy has exerted a refining influence upon the mode of practice which had been pursued by Old-School physicians up to the time of Hahnemann. Bouillaud's "coup sur coup" practice in pneumonia would now be considered murderous by the most bloodthirsty worshippers of the lancet. Physicians of the dominant school have reduced the size of their doses, until the use of active drugs has almost become obsolete in some of the foremost Universities of Europe. Medicines are presented in a much more palatable form than formerly; and the disgusting compounds which physicians deemed it their pride and glory to prescribe previous to the advent of Homœopathy, have been utterly banished from the prescription books of the Old School. Let us be thankful for these gradual but substantial improvements in the management of diseases; the time will come, and is, indeed, fast approaching, when justice will be done to Hahnemann and his great discovery.

CHAPTER II.

DEFINITION OF THE HOMŒOPATHIC LAW OF CURE FROM THE STAND-POINT OF VITALISM.

Hahnemann was a vitalist; he believed in the existence of that mysterious power in whose action upon the tissues of the organism all the manifestations of vitality originate. In his Essay, entitled "SPIRIT OF THE HOMŒOPATHIC DOCTRINE," he expresses himself as follows: "What life is can only be inferred from its phenomenal manifestations; no conception of it can be formed by any metaphysical speculations À PRIORI; what life is, in its actual, essential nature, can never be ascertained, or even guessed at, by mortals.

"Life cannot be compared to anything in Nature save to itself alone; neither to a piece of clock-work, nor to an hydraulic machine, nor to chemical processes, nor to decompositions and recompositions of gases,—nor in short, to anything destitute of life. Human life is in no respect regulated by physical laws which only obtain among inorganic substances. The material substances of which the living organism is composed do not follow the laws to which inanimate material substances are subject; they are regulated by the laws peculiar to vitality alone; they are themselves animated just as the whole system is animated. Here a nameless, fundamental power reigns omnipotent, which suspends all tendency of the material constituents of the body to obey the laws of gravitation, of fermentation, putrefaction, etc., and renders these constituents subordinate to the wonderful laws of life alone; in other words, maintains them in the condition of sensibility and activity necessary to the preservation of the living whole, a condition almost spiritually-dynamic."

Here we have Hahnemann's confession of faith as a vitalist expressed in simple and beautiful language. We cannot understand how a Homœopath, one who really believes in and has a full

perception of the truth of Homœopathy, can be anything else than a believer in the existence of a vital organism to which this perishable, physical organism serves as a connecting link and a means of objective manifestation. The physical stimuli are indeed necessary to vital manifestations, but they are not sufficient to originate life. If the lungs of the new-born infant were not previously endowed with vitality, they could never be made to breathe by the mere contact with atmospheric air. The vital movements are all carried on in agreement with, not in opposition to, physical and chemical laws, but the laws of Physics and Chemistry do not originate the vital movements. The material organism of itself is not a living machine; it is simply the envelope of a more interior, living, imperishable organism. That in us which is called the soul cannot exist without an organism either here or hereafter. That supernal beings have manifested themselves to mortals in the form of men, with organisms having in all respects the human form, will not be gainsaid by any believer in scriptural revelations. Even the Saviour of the world, after His Resurrection, manifested Himself to His Disciples in the human form.

The material organism connects man with physical Nature; of itself it is dead. The spiritual organism, to which the former serves as a vehicle or instrument for vital manifestations, connects man with the spiritual world, which is the only living world, the grand Esse, the world of essential substances, which, by their action upon material Nature, achieve an unceasing creation, and develop and perpetuate Nature's individualities. It is not sufficient to say that the material organism is animated by a soul; the soul would not be capable of carrying on the functions of vitality without the aid of an intermediate organism, which, by means of the nervous system, controls the physical organs for the performance of the complex movements and purposes, the sum of which constitutes Life manifested in Act. The fact that the vital or the spiritual-dynamic organism, as Hahnemann is pleased to designate it, achieves its behests by means of the material tissues, in accordance with chemical and physical laws, does not degrade this organism to a mere material machine, any more than the affection which manifests itself by the presentation of a bouquet or a work of art becomes on that account a material object. If the chemist is unable to discover any trace of the spiritual-dynamic

organism in his crucibles and retorts, it is because this organism is, by its nature, beyond the reach of chemical re-agents. A denial of this vital organism by chemical physiologists, for no better reason than because perceptible traces of it are beyond the limits of the microscope or the resources of the laboratory, implies a degree of mental obtuseness or perversity, of which no clear-headed Homœopath should ever render himself guilty. (See Note, p. 177.)

The labored attempts of chemical physiologists to arrive at a solution of the great problem of disease by chemical analysis and research, have so far proved utterly valueless in a therapeutic point of view. Chemists oppose Homœopathists by virtue of an inherent antagonism of doctrine and conviction. Chemists look upon diseases as resulting from the disturbance of the chemical formulas and the osmotic movements of the organism. Homœopathists, on the contrary, regard all deviations from the normal chemism of the living body as results of an abnormal course of vital action. Some morbid property of the organism had been excited into manifestation under favorable circumstances, and had given rise to abnormal physiological action. What confidence can a Homœopathic physician place in the efforts made by Chemists in the domain of Therapeutics, when even such a distinguished man as Professor Draper gives utterance to such teachings as the following?—page 184 of his "Human Physiology:" "Although we cannot interfere with the rate of respiration, we can affect the quantity of air introduced into the system by artificial means, as in the operation of blood-letting; for though, after blood has been drawn, we may make the normal number of respirations, seventeen in a minute, and for each introduce seventeen cubic inches of air, we have diminished the number of discs, which are the carriers of oxygen; and, as the experience of physicians in all times has shown, there is no method so effectual in reducing any unusual or febrile temperature."

What can a Homœopath learn from such doctrines? How can even an Old-School physician profit by them, if even one of their leaders, Professor Niemeyer, informs us in his late work on the Practice of Medicine (page 184, Vol. I., of the American translation), that, if a dear friend of his should be attacked with pneumonia, he would have him treated by a Homœopathic

physician? His words are: "Highly as I prize venesection, however, in certain emergencies which may arise in the disease, I had rather that any one dear to me, and sick of pneumonia, were in the hands of a Homœopath than in the hands of a physician who thinks that he carries the issue of the malady upon the point of his lancet."

We could not give an intelligible account of the Homœopathic law, and the operation of our small doses of medicine, if we did not take the broad ground that there exists within the material tissues an invisible, it is true, but, nevertheless, real and substantial living organism, which cannot be tainted by disease, although it may have to perform the functions of vitality imperfectly, and hence be compelled to realize abnormal vital manifestations, in consequence of the abnormal chemism which the rousing up of morbid properties may have realized in the tissues of the physical organism. The spiritual-dynamic organism is not a reasoning creature; it weaves the thread of life with such material as is furnished it on the physical plane of human existence. If this material is deficient or imperfect, or if the conditions in which the physical organism exists are antagonistic to its vital harmony, the vital organism or, which amounts to the same thing, the vital principle or vital force cannot be expected, nor will it be able, to realize an harmonious vitality until the obstacles to this realization are removed, either by the self-healing powers of Nature, or by the aid of appropriate remedial agents. Having premised this much, and having emphatically declared my adherence to a belief in a vital organism, as an indispensable factor to the manifestations of vitality, I am now prepared to proceed to a general definition of the Homœopathic Law of Cure, in accordance with the rigorous demands of an inductive logic.

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Medicine must either have become known to man by revelation or by the slow process of observation. It is not probable that Providence ever revealed to man the uses of drugs by any other method than that of experience. If he did possess such a revelation at any time, it is certain that all traces of it have disappeared, and that, as far as existing records bear us testimony, Medicine is emphatically a science which, under the over-ruling Providence of God, has been developed by human reason, and is being enlarged

and perfected more and more by a more accurate perception and a more universal unfolding of the facts which constitute its legitimate domain. We can easily imagine that at one period, in the first ages of the world, man must have been totally ignorant of all distinction between poisons and nutrient substances, and that, not being possessed of instinct, which, to the animal is a perfectly safe guide in the selection of its food, he may have mistaken the deleterious berry of the Atropa Belladonna for some pleasant fruit, or a poisonous mushroom for an innocuous vegetable. The probability is that man frequently allowed himself to be deceived by appearances, and that he was frequently beguiled into the notion that what seemed beautiful and attractive to the eye must be pleasant and useful as an article of diet. Reason tells us that experience and observation were man's first guides towards the acquisition of knowledge, and that his first initiation into the properties of poisons must have been the fruit of painful and fatal mistakes. But a knowledge of the properties of poisons did not, by any means, imply a knowledge of their uses as medicinal agents. The fact that poisons are possessed of therapeutic properties must have been suggested to man by his gradually unfolding reason. A knowledge of this fact, although confirmed by experience, yet must have been primarily arrived at by a process of deduction from accidental cases of poisoning. This must have been the beginning of a knowledge of drugs.

To the physiological physician, as well as to the uneducated layman, the broad classification of all created substances which are in relation with, and subserve the purposes of the human organism, into drugs and hygienic agents, must seem sufficient, so far as the physiological or pathological life of the organism is concerned. Hahnemann has made this classification one of the corner stones of his great system. Trousseau and Pidoux adopt the same classification in their Treatise of Materia Medica and Therapeutics.

"Every drug," say these brilliant writers, "has positive properties very different from those which characterize hygienic agents. These modify health, drugs modify diseases. In order to sustain health, the former are possessed of properties which are agreeable to a healthy, and disagreeable, or even hurtful, to a sick man. In order to cure diseases, drugs, on the contrary, are possessed of properties which are disagreeable or hurtful to a healthy person, and useful, or

even agreeable, to one who is sick. Hence, there is the same opposition between a drug and a hygienic agent as between disease and health; or the same repugnance between a drug and a healthy man as between aliments and a sick man. In order to establish these two propositions, we evidently select two well-defined types, viz., a drug possessing in an eminent degree the unpleasant and hurtful properties of its class, and an acute, specific and serious disease developing in the organism this strange change which seems to ingraft upon it, for a shorter or longer period, a life entirely different from the ordinary vitality.

"Hence, for the same reason that the disease calls to mind the drug, and assists us in finding it; the drug enables us to trace the disease, and protests against the disease being compounded with a purely accidental physiological disturbance."

It is impossible to draw the distinction between medicinal and hygienic agents with more clearness and force than Trousseau and Pidoux have done in this paragraph. The concluding lines are, moreover, fraught with a momentous truth. As the disease calls to mind the drug which is peculiar or specifically adapted to it, so does, on the other hand, the drug enable us to trace the disease.

What is the meaning of this proposition? How does the drug enable us to trace the disease? In other words, in what manner or by what signs does the drug reveal to us the disease with which it is in curative rapport? There is but one way in which this result can be accomplished by a drug. It is by proving the drug upon the healthy organism. The drug-effects thus produced by pure or positive experimentation indicate the pathological condition with which the drug is in curative correspondence.

Trousseau and Pidoux praise Hahnemann and his disciples for the persistent efforts they have made in endeavoring to determine, by positive experimentation, the therapeutic range of every drug; yet, all the magnificent contributions to the Materia Medica which Hahnemann and his followers have furnished, simply reveal to those gentlemen the existence of an additional cathartic, anti-phlogistic or diuretic; the idea of a specifically homœopathic relation of drugs to diseases does not, as yet, seem to have dawned upon their minds. Nevertheless, their teachings must appear precious to every intelligent friend of our cause.

The drug not only enables us to trace the disease with which it is in therapeutic rapport, but it protests against the disease being looked upon as a simple physiological disturbance.

This teaching of the celebrated Trousseau requires an explanation which will show that it is likewise precious to the homœopathic inquirer.

At the time when Trousseau and Pidoux published the first edition of their work, the Physiological School flourished in all its glory. Broussais was its most ardent champion. He held his clinics at the Val de Grace, one of the largest military hospitals of Paris, during the first invasion of the cholera, in 1831. His great treatment consisted in giving ice and applying leeches. Over one hundred of these little monsters were applied in a single case at the same time. Patients were literally bled to death. Such a ferocious consistency of doctrine had hardly ever been witnessed before.

What is the doctrine of the Physiological School to which Broussais had vowed allegiance? The Physiological School is founded upon the anatomical theories of Bichat, according to which tissues and organs are each endowed with a somewhat independent vitality which may be depressed or unduly excited by adequate causes. Inflammation, according to the Physiological School, is simply an excess of vitality; rheumatism, for instance, an excess of vitality, in the fibrous and muscular tissues; scrofula is a simple modification of the lymphatic vessels; insanity, a simple exaltation of the cerebral functions. Thus it is that, according to the doctrines of this School, diseases cease to be pathological conditions, and are reduced to the rank of simple physiological disturbances, which are to be met simply by physiological means. A state of vascular engorgement, or hyperæmia, as it is termed, is sought to be counteracted by leeching or cupping the offending part. If the bowels are torpid, and this torpor arises from deficient action of the great secretory organ of the bile, the liver is chastised for its want of functional activity by a few grains of Calomel, which are supposed to have the effect of stimulating this viscus to greater efforts in the business of pouring a sufficient quantity of bile into the bowels, and properly keeping up their peristaltic motion. The physiological physician holds the organ responsible for the non-performance of its

functions, and tries to modify its functional power according as his theory may lead him to apply stimulating or depressing agents for such a purpose.

I am anxious to convey a clear perception of the fundamental error upon which the superstructure of the Physiological School is erected. The Physiological School denies the existence of that which constitutes the life and essence of the science of Therapeutics: THE REMOVAL OF DISEASES BY MEANS OF SPECIFICALLY ADAPTED REMEDIAL AGENTS.

There are two classes of physiological physicians, one class comprising those who employ drugs, and the other class those who do not employ any. The method pursued by this latter class, is designated as the expectant method of treatment. Although these two methods, the active drugging or dosing method, and the passive or expectant method, seem to be not only different from, but opposed to each other, yet a closer examination will show that this difference or antagonism is only apparent, and that both these classes of physicians practice their art in the same SPIRIT, though not in the same MANNER.

Why do Broussais and his followers employ an active medication? Is it for the purpose of curing the disease? Apparently, but really with a view to modifying the physiological life or activity of an organ or tissue. For this purpose they seek to make an impression upon it by means of a substance which ceases to be a medicinal or therapeutic agent, and is converted by them into a simple physiological agent, differing from true hygienic agents by its QUANTITATIVE, not by its QUALITATIVE power. What need have the physicians who swear by this philosophy, of THERAPEUTIC agents? Disease being a purely accidental alteration of the physiological functions, the Materia Medica becomes an useless classification of names for pathological abstractions, not for essentially-distinct, abnormal conditions of the organic life; in the hands of these gentlemen the Materia Medica is a waste leaf in the great book of Nature.

Both hygienic and therapeutic substances are merged in physiological agents. If the stomach craves food, we feed it on bread, meat and vegetables; but if this craving should exceed the ordinary

limit; if it should become excessive, a disease in fact, though not so considered by the physiological physician, bread and meat may not be sufficient to gratify the unceasing demands, PHYSIOLOGICAL demands, of the stomach. This excessive desire for food is gratified, not by bread and meat, but by Opium and Alcohol. Opium and Alcohol are administered as physiological, not as therapeutic agents; they arrest the excessive craving for food more energetically, more positively and absolutely than ordinary hygienic agents are capable of doing. If the salivary glands secrete too much saliva, the physiological physician does not look upon this abnormal secretion as a disease, but as an excess of physiological action; and forthwith he proceeds to apply suitable means to restrain the excessive action of the organ. A little Opium or Alum may lessen this immoderate desire for physiological action. In the dictionary of the physiological physician the term "Therapeutics" is expunged. He does not recognize medicinal agents AS SUCH; he believes in Mercury, Opium, Tartar emetic only in modifying the physiological functions of an organ. Hygienic and medicinal agents are not distinguished by any essential differences; they only differ quantitatively; they hold PHYSIOLOGICAL relations to the different organs of the body; only these relations are more marked quantitatively, not distinguished qualitatively from the physiological relations existing between ordinary hygienic agents and the tissues.

Diseases and purely physiological conditions are confounded in the same way as are hygienic and medicinal agents. A disease is a physiological state, only more marked, more developed as it were, than the ordinary condition of the organ. A diarrhœa, for instance, is supposed to arise from an excess of physiological action in the liver; salivation is an excess of physiological action in the salivary glands; a pain is an excess of nervous sensibility. The idea of "DISEASE" disappears entirely amid these definitions. The organic life is always right; there may be too much or too little of it; but it is always strictly physiological, and Pathology is a grand illusion.

If I have succeeded in conveying a clear impression of the spirit and general philosophy of that portion of the Physiological School which delights in active medication, I would ask: In what way are the different sections of this portion of the school distinguished from each other? In what way are Brown's incitability, Rasori's

counter-stimulation, and Broussais' irritation distinguished from each other? Is not the spirit which prompted these distinguished founders of Medical Schools, the same in each? Do they not all revolve in a vicious circle? Do they not all overlook the important fact that physiological and pathological conditions differ in their very essence? The Physiological School looks upon all deviations from the normal life of the organism as accidental disturbances of the physiological equilibrium, without suspecting that these disturbances are essentially distinct from the normal life of the parts, and that they are the result of a morbific action, distinct in its essential properties from the action of the ordinary physiological forces of the organism. Let us keep our mind's eye fixed upon this important distinction; we shall have to revert to it in a few moments after having previously glanced at the second division of the Physiological School, comprising the physicians who are averse to giving any medicine, and who consider it the acme of Art to let diseases run an undisturbed course to their natural termination.

If disease is simply an alteration of the physiological functions, distinguished from the normal standard by a little more or less of functional activity, why should an active medication be pursued at all? Why not leave the affected organ alone? Why not trust to its own recuperative energies for the restoration of its functional equilibrium? Even Hippocrates had observed that diseases generally run a course and reach a natural termination; why not take advantage of this natural law and pursue a course of treatment towards the affected organ altogether different from, or even opposed to, an active medication?

Such a course of reasoning gave rise to the so-called expectant method which is now extensively practiced by some of the foremost men in the Old School, more particularly in Vienna. This method is undoubtedly preferable to that adopted by the other branch of the Physiological School, inasmuch as it does not interfere with the reactive endeavors of the vital force by entailing medicinal diseases of longer or shorter duration upon the organism: the whole aim and object of the expectant treatment is to remove or palliate every obstacle to an undisturbed course and natural termination of a disease. Hence, no medical school has done more towards a perfect knowledge of the pathology of diseases than the Expectant School.

All the resources of the crucible, of the stethoscope, the microscope and all the more recent mechanical contrivances, including the thermometer, have been brought to bear by the expectant physicians upon the study of morbid changes in the tissues. The very anxiety of obtaining a perfect knowledge of the pathological changes in the tissues, prevented them from resorting to active treatment. A little gum-water, a simple tea of elder-blossoms, an infusion of mint, a mild cathartic, or some similar preparation of very feeble active powers, constituted the extreme boundaries of the therapeutic expectant treatment.

Nevertheless, although these two branches of the Physiological School seem to operate in opposite directions, yet they are animated by the same spirit, and start from the same basis. Each branch looks upon disease as a physiological state, a state either of depression or exaltation of the normal vitality, which should be remedied by purely physiological influences, POSITIVE influences according to the advocates of active, NEGATIVE influences according to the advocates of passive medication. Neither school acknowledges the use of medicinal substances as THERAPEUTIC AGENTS; nor does either school believe in the existence of diseases as pathological conditions differing essentially from the normal physiological life of the organism.

The expectant doctors do not pretend to be in possession of any therapeutic method; they are satisfied with counting up the number of their dead and cured, and proving to the world, by a simple process of addition, the superiority of no treatment over bleeding, Calomel and Opium. Their co-adjutors at the other extreme, who delight in active treatment, have no better grounds to claim for it than a woful oversight of the essential difference between Good and Evil. If we desire to have a clear perception of the fallacies of the Physiological School, we have simply to apply its doctrines to the moral sphere. If disease and health are not essentially distinct, good and evil differ only quantitatively, not in essence. Avarice is only an excess of economy; frenzy only an excess of enthusiasm; hatred only an absence of love; every evil passion is only the excess or absence of some good.

This species of philosophy is based upon a fallacy. It is not true

that good may become, by development, an evil. A good man may become better by the growth of goodness, but not worse. Good is capable of indefinite development and expansion; it never turns to evil by obeying its inherent destiny of undying growth. On the other hand, evil can never change to good by a simple modification. There must be an essential change of state; pride cannot possibly be converted into humility by a simple accommodating modification; there must be a complete, a radical, essential change of state. So in regard to normal physiological functions; they never become abnormal by a simple addition or subtraction: such a change can only take place in consequence of some essential alterations in their ordinary modes of existence. A man who has ordinarily a good appetite, may not have quite as good an appetite on some days as on others; or the appetite may even be wanting at certain periods. This diminution or momentary absence of the appetite may be regarded as a simple physiological modification of the condition of the stomach, for which nothing need be done except taking a little more active exercise, or doing without much food for a day or two. On the other hand, there may be an occasional extraordinary craving for food, which may regulate itself without any uncommon measures being employed against it. In reference to these points it is unnecessary pedantically to adhere to a doctrine.

If there is distress in the stomach, with other symptoms of derangement which cannot, by stretching argument and imagination ever so far, be traced to an intensified action of the normal physiological life of the stomach, we are forced to look upon these abnormal phenomena as manifestations of an essentially-altered or pathological condition of the organ.

A correct understanding of the doctrines of Homœopathy seems to hinge upon a full comprehension of these radical fallacies of the Physiological School. Can a thing be good and bad at the same time? Can the Vital Force, the Inmost Life-principle, the truly living organism within us, upon whose integral action the physiological harmony of the material organism depends, be at the same time corrupt and incorrupt? Can its essence be at the same time tainted and untainted? If this were possible; if the inmost vitality could be vitiated by disease, how could it be restored to a state of health? The essence of life in man must needs remain intact; a

disturbance of the physiological functions must result from some other cause than an abnormal alteration of this essence.

What we term disease is, therefore, something essentially different from a purely physiological derangement of the functions. A pathological condition must be the result or product of some cause different from, and opposed to, the physiological integrity of the organism.

The germs of diseases are implanted in the tissues in the shape of morbid properties, latent or passive capacities or predispositions for disease, which, under favorable circumstances, such as the use of improper food, exposure to wet, or draughts of air, retrocession of the perspiration, excessive mental or bodily fatigue, &c., may become developed into concrete forms or actualized diseases characterized by specific symptoms. A disease thus developed is not a physiological, but a pathological condition, which has its counterpart or typical representative in the form of a specifically corresponding drug in one of the three kingdoms of Nature. It is this specific correspondence of a drug to a given disease which constitutes the homœopathicity of the former to the latter, and which, if given in appropriate quantities, and with due regard to the natural susceptibilities or even idiosyncrasies of the sick organism, effects the removal of the pathological disturbance.

It is in reality the cosmic life-force as individualized in a given organism, which rouses up the disease, or, in other words, develops a hitherto latent capacity for disease into a manifest and definite pathological disorder. A disorder of this kind may be regarded as the result of a struggle between the life principle of the organism and the chemical and physical forces which seek to annihilate it. This theory of disease is perfectly compatible with the production of diseases consequent upon the invasion of the organic tissues by malaria or by the miasm of epidemics. All diseases are characterized by definite phenonema, and have to be met by drugs capable of affecting the tissues in a similar manner.

So far we have drawn one side of our therapeutic picture. There remains another side to be drawn, after which our work will be completed. I shall avail myself of Trousseau and Pidoux's powerful aid in building up this portion of my argument.

Let us recall to our minds the radical difference between drugs

and hygienic agents, and the remarkable proposition laid down by these writers, that "as drugs are specifically adapted to diseases, so do diseases recall to our minds corresponding drugs." I have insisted upon this proposition with great force. I have shown that there is but one way known to us, of determining the disease to which the drug is specially adapted, and by which, on the other hand, the drug is recalled to mind: it is to prove the drug upon the healthy organism; in this, and in no other known way, can we approximately determine, by a comparison of the effects of the drug with the phenomena of the disease, what drug and what disease are in therapeutic rapport.

In thus experimenting with drugs upon healthy tissues, we are struck with a remarkable similarity between groups of drug effects and groups of pathological symptoms. In many cases this similarity amounts to an actual identity of phenomena.

How is this? whence this striking resemblance, this occasional identity of drug-effects and pathological phenomena? Let me briefly endeavor to answer these questions.

First, we had this trinity of facts: morbid properties of the tissues or latent capacities for disease developed by the cosmic life-force as individualized in the organism, into concrete diseases characterized by definite symptoms: here we have

Secondly, a similar trinity of facts, namely: the cosmic life-force acting upon germinal principles in the crust of our planet, and developing them into concrete drugs possessed of specific morbific powers.

Believing that there is unity in the system of Creation and that the forces of Creation are summed up in man as a microcosm, I argue that the drug-germs inherent in the crust of the earth, correspond with the morbid properties of the tissues, and that drugs correspond with fully developed diseases. If this proposition be generally true, we have a perfect right to infer from this general truth this most particular application: that a drug which has power to develop in the tissues an approximative image of some particular disease is in curative rapport with it. It seems to me that this inference is irresistible, and that the legitimacy of the Homœopathic law of cures, as a law of Nature, is fully made out by the series of arguments which I have endeavored to present.

It is difficult to part with a theme so sublime, and appealing so powerfully to the mind of every thoughtful worshipper of God, and of the harmonies of His creation. We call Homœopathy a science. So it is; but it is a science of the highest order; it is not only the science of the healing art; it is one of the everlasting and infinite harmonies, of which God's own Providence is the fountain-head and centre.

Homœopathy is a theosophic revelation; it is a philosophic system not fenced in by the limits of a human brain, but which is co-eternal and co-infinite with the Love and Wisdom of the Divine Creator.

Homœopathy opens up new avenues of thought concerning the government of Divine Providence, concerning Nature and Man, and concerning the relation of all things to the fountain-head of Life, from which both Man and Nature derive their power to exist and to perpetuate themselves in accordance with definite and unchangeable laws. Homœopathy leads us to comprehend the great fact, that there is but one Life, which is the Eternal, Unchanging and self-existing Esse, and that phenomenal nature is but an endless and infinitely varied series of forms of, or capacities for the reception of Life, each agreeably to its own order, destiny and laws of being.

Universal Nature, including the human organism as its most wonderful work of Creation, seems a living Whole, because every molecular atom of it is permeated and interpenetrated by the life which it receives from the Divine Source. The life flowing into Nature from the Divine Esse, is always pure even when received at an immeasurable distance from its origin; it is the quality of the recipient form which causes the inflowing life to become a source of either good or evil. If this globe is infested with tigers and rattlesnakes and multitudinous evil creations which are antagonistic to good and to the high destiny which man has to accomplish upon his planet; it is because these forms of evil are inherent in the planet, and its surrounding atmospheres as molecular constituents out of which the living Esse fashions the concrete forms of evil which it is man's high mission and prerogative to subdue and finally to exterminate.

If there are evil men, or if the movement of the human passions frequently results in evil manifestations, it is not because the

life which God has breathed into man, was evil, but because the quality of the recipient vessel perverted, and is now perverting the in-flowing life to purposes of evil.

If we find the Aconitum Napellus, the Atropa Belladonna, the Digitalis and other poisonous plants side by side with harmless and beautiful flowers which delight us by their hues and fragrance, it is because the molecular constituents or germinal capacities of both life-destroying and life-preserving plants are constituent properties or powers of the soil of the planet. If man is attacked with disease, it is because the morbid properties, or capacities for disease, which inhere in the tissues of the material organism as constituent tendencies thereof, are developed under suitable circumstances into actual or concrete diseases. It is the same universal life, the same living essence, which pervades and inter-penetrates every created object, fills all space, and transforms the material human organism into a living man;—I say, it is the same life which emanates from the eternal and self-existing Esse throughout space even to the uttermost boundaries of created Nature, accommodating itself by degrees to the most insignificant object of God's care, even to a blade of grass or to the insect that is seen playfully floating on the sunbeam: it is this same living power which develops and perpetuates beauty, delight, and perfect harmony all around us, that likewise develops morbid capacities into diseases, and, in this sense only, becomes a morbific force which may quicken far-spreading miasms into death-harboring epi lemics.

It is Man's high mission and prerogative to govern this globe, to eradicate all evil or subversive creations, to perfect every form of good, and to render every thing within the boundaries of his domain, serviceable to the accomplishment of his destiny. He is the divinely-appointed overseer of this globe. He is not to govern his subjects despotically, like a capricious tyrant, but each thing in accordance with its inherent laws of orderly freedom and use, as a legitimate element or link in the universal series of God's own Harmonies. And, inasmuch as God by his infinite and merciful Providence governs his universe according to fixed and unchanging laws,—formulas of his supreme love and wisdom,—He has made it incumbent on Man's reason to discover the science in accordance with whose behests God has designed that abnormal states of existence

shall be restored to the normal condition, and that the normal states shall be developed to higher forms of beauty, goodness and order. In his progression towards the fulfilment of his high mission, man has succeeded in discovering the law upon which the healing of diseases rests in the frame-work of Nature; he has discovered the great fact that the capacities for specific drug-powers in the crust of our planet correspond with specific capacities for disease, and that fully developed drugs correspond with fully developed diseases. He has likewise discovered that this correspondence is specific in its nature, and that when reduced to practice as a formula or rule of healing, it is tersely, and henceforth historically expressed in Hahnemann's comprehensive generalization: "Similia Similibus Curantur:" or, as rendered in our own vernacular: "Like Cures Like."

The terms "cosmic life-force" or "life-force of the cosmos" which I have frequently used in the course of this work, are to be understood as meaning the Divine Living Sphere which, continually and perpetually proceeding from the Esse of the Father, diffuses itself, by an endless succession of degrees of power and use, throughout space, and pervades every created thing both in heaven and upon earth, from the angels who worship around the Eternal Throne, to the most microscopic infusoria; from the paradisiacal scenery in the heavenly world, to the minutest lichens and mosses in our primeval forests; from the resplendent gems of the New Jerusalem which John beheld, to the humblest grain of sand on the ocean shore. It is this same living sphere which transforms man's material organism that of itself is dead, into a living thing, even to the most delicate cell of this wonderful and complicated structure. The chemical physiologist may sneer at the idea of Vital Force; he cannot sneer away the living or, as Hahnemann has been pleased to term it, the spiritual-dynamic organism which constitutes the real man and enables the material frame to manifest vital phenomena either of a normal or abnormal order.

What has been termed "Vital Force" by the philosophers of the Vitalists' School, is nothing less than the spiritual or living organism the existence of which must be accepted by every thoughtful Homœopath as an indispensable condition of the realization of both harmonic and inharmonic vital manifestations.

These inharmonic manifestations of life, or diseases, are met in Nature by corresponding drugs. I have shown, I believe to the satisfaction of every attentive and unprejudiced reader, that this correspondence of drugs with diseases constitutes the very soul and substance of the Science of Homœopathy.

If a drug which is thus shown to be Homœopathic to a certain disease is made to act upon it, what must be the inevitable consequence? Hahnemann has stated it again and again in his remarkable essay entitled "Spirit of the Homœopathic Doctrine." The drug acting more positively, more definitely, more concretely as it were, the morbid process going on in the tissues will accommodate itself to the more limited and more external sphere of the drug, and gradually will cease altogether. This Homœopathic method of cure is not a violent proceeding, and has for its basis the fundamental universally-prevailing law of affinity. No drug can act curatively upon a disease with which it is not in relations of affinity: it is this affinity which renders the homœopathic agent invincible as it were in its struggle with disease.

Homœopathy supersedes the abuse of old fashioned contraries, counter-irritants, blisters, issues, moxæ and the like. She does not treat the organism as humoral pathologists are wont to do, like an Augean stable which has to be cleansed by drastics and murderous venesections. In the place of diatheses and dyscrasias, the Homœopathic School simply observes disease as series of abnormal phenomena, and restores the normal movements of the organism in a thorough, safe and speedy manner, "cito, tute et jucunde," by means of comparatively small doses of a similiarly or homœopathically-acting agent.

CHAPTER III.

AN INQUIRY INTO THE POSSIBILITY OF A SCIENTIFIC CLASSIFICATION OF DRUGS.

Until Hahnemann appeared upon the world's stage, Medicine was really nothing but a chaotic mass of speculative theories of the most dogmatic character. Medicines were administered upon no better grounds than some hypothetical notion concerning their curative virtues, and these virtues were determined by the system of Therapeutics that happened to be in vogue. The humoralist, in whose system all diseases arise from a deterioration of the humors, had his incrassants, his diluents, his inviscants, his deobstruents, his detergents. The medicines, which, in the philosophy of humoral pathologists, were arranged under these and other heads, were again made subservient by Brown and Rasori to their peculiar theories. Brown classed drugs agreeably to what he conceived to be their stimulating properties; stimulation was the great object of all medical treatment in his hands, and the quantity of incitability with which the tissues were found endowed, yielded him a standard by which the curative adaptability of remedial agents to a given case might be determined. Hence all agents became remedial in his hands, food, alcohol or opium; for all of them were capable of stimulating the tissues; they only differed in the degrees of stimulating power with which they were respectively endowed.

According to the doctrines of this most crushing dogmatist, every disease is essentially a state of debility or asthenia, and stimulation is, in every case of disease, an appropriate therapeutic proceeding. The whole science of Therapeutics is reduced to a knowledge of the quantity of stimulation that may be required in each case.

Rasori, in obedience to his famous doctrine of counter-stimulation, had to classify drugs into hyper-sthenisants or inflammation-exciting, stimulating agents, and hypo-sthenisants or inflammation-combating, depressing agents. Tartar emetic being possessed of an extraordinary power of depressing the pulse, was considered by the

School of Rasori as the type of the hypo-sthenisants. Mercury, Digitalis, Aconite were likewise classed among the order of hypo-sthenisants. Hypo-sthenisants or counter stimulants mean one and the same thing. Antimony is a counter stimulant, because in inflammation, which is considered as a state of stimulation by the School of Rasori, the pulse may become depressed under the action of this agent.

Laennec, the father of the Specific School, whose name has become so brilliantly identified with the stethoscope, introduced another system of classification after Brown, which still finds favor with a great many practitioners of the Old School. Arranging medicines with reference to specific diseases, the character of every medicine was determined by the syllable ANTI, which was placed at the head, or by the syllable FUGE at the end of some pathological name against which the medicine was supposed to act. Hence we have anti-phlogistics, or medicines against inflammation, among which the Old School considers blood-letting in its various forms and degrees, as the paramount remedy. Anti-bilious medicines, or medicines against bile; anti-scorbutic, or medicines against scurvy; anti-syphilitics, or medicines against syphilis. We have likewise Febrifuge medicines, or medicines which drive away fever; vermifuges, or medicines which expel worms. It is perfectly proper to call a medicine which expels worms, a vermifuge; or to designate a medicine which combats inflammation, as an anti-phlogistic. But it is radically false to consider a medicine a vermifuge, or an anti-phlogistic under all circumstances, and to group a certain number of medicines together in one category as by a decree of fate. The consequence is that a physician who accepts this kind of classification as correct, will treat a case of fever and ague, for which he supposes Quinine to be a Specific, according to the teachings of his Materia Medica, with increasing doses, until the patient falls a victim to this murderous practice. Quinine is bound to cure this case; if five grains will not do it, ten may; and if ten grains will not accomplish a cure, twenty, thirty or a hundred must. The sad consequences of this practice to human life and happiness are incalculable. Woe unto the poor frame that falls into the hands of a specificist who delights in Mercury. He is bound to salivate his patient. He commences his butchery with five grains without accomplishing his object. Ten grains, twenty

grains are given, all in vain; it never occurs to this deluded monomaniac that, on account of some peculiar idiosyncrasy, salivation, in the case of this patient, may be impossible. Speaking of this case to his Colleagues, he exclaims in utter amazement: I never saw such a constitution; Mrs. So and So cannot be salivated; I gave her fifty grains of Mercury and her mouth remained as dry as a chip. Yes, so it did; and her bones, her joints, her synovial secretions, her whole reproductive system; what becomes of all this? What does the miserable dogmatist care for the rheumatism which invades his patient's joints? What does he care for her neuralgia? What does he care for her languishing and prostrate condition, her falling hair, her sallow complexion which has taken the place of the fresh bloom of youth; her waning strength, her dropsical bloat, her cold and clammy skin? What does he care if the patient dies, so that she dies SECUNDUM ARTEM, by the dreary rules of a medical theory?

Every physician may hear of these things in his professional intercourse with society. He may hear of young girls whose menstrual functions have become arrested. Secale or Aloes, being emmenagogues, so written down in the books, must bring about the menstrual secretion. But Secale may not be the remedy, and the poor girl has to be poisoned for the honor of the School. The menses will not make their appearance, but symptoms of poisoning may, from the most distressing uterine spasms to gangrene of the extremities.

And yet, a beautiful and life-restoring truth underlies this system of specific drugs. We shall see as we proceed in the study of our subject, that a drug which is not specifically adapted to a disease, cannot possibly effect a cure. The mistake which the Specificists of the dominant School commit, consists in taking a name for the basis of their specificity. It is not names, but states, pathological conditions characterized by definite symptoms, that should constitute this basis. A pathological condition which requires Nux vomica for its remedy, will not yield to Ipecacuanha or any other drug. This law is as fixed as the starry heavens. In this determination of the specific relations of drugs to specific diseases consists the Art and Science of Homœopathy.

It seems unnecessary to continue this criticism much further;

we will only state, for the sake of completeness, that the Physiological School, of which Bichat was one of the most illustrious founders, and Broussais the most brilliant and logical architect, has indulged in another classification of drugs in accordance with its own peculiar doctrines of tissues and functions. In this School we find sialagogues, or drugs which promote the secretion of saliva; our emmenagogues, or drugs which restore the menses; our cathartics and drastics, or drugs which promote and compel the peristaltic motion and consequent evacuation of the bowels.

The classification adopted by the practitioners of the Physiological School seems to be more logical than any that had been introduced by other pathologists. It is suggested by the functions of the different organs, the classification being generally determined by the most prominent effect of the drug. Mercury, for instance, is termed a sialagogue or saliva-secreting drug, because a more copious secretion of saliva is the chief symptom among the various effects of Mercury. But is this the only effect of this implacable enemy? Does not Mercury destroy the alveolar process, the gums, the bones, the mucous membranes? Does it not destroy the plasticity of the blood? Does it not induce ulcers on the sexual organs, swelling, inflammation and suppuration of glands? All these diversified effects of Mercury are prominent disorders of this formidable poison, but are not in the remotest degree alluded to by the term sialagogue.

Or take Aconite, another drug of an extensive range of action. How will you classify it in accordance with its diversified symptoms? Old-School physicians term it a narcotic; more recently they have commenced to regard it as an anti-phlogistic, because the primary effect of Aconite consists in depressing the pulse. But Aconite might likewise be classed among the sudorifics, for it promotes cutaneous action in fever; or it might be considered as a diuretic, for it increases the flow of urine; or as a sedative, for it quiets the restlessness of an agitated nervous sysetm; or as a tonic, for it restores the sunken energy of the system in fever or nervous diseases; or as an emmenagogue, for it brings back the menses after they had been suppressed by a fright or by exposure to wet; or as an errhine, for it restores the secretions of the Schneiderian membrane after they had become suppressed by a

cold. There is hardly a category in which Aconite, and indeed many other drugs of a comprehensive therapeutic range, might not be classed with all due regard for scientific accuracy.

It seems perfectly proper to class drugs with reference to certain tissues or organs. Some drugs act more upon one organ or tissue than upon another; certain drugs act so prominently upon one organ or set of organs that they may be classed with a good degree of propriety with reference to this particular organ or set of organs. Secale, for instance, may very properly be considered as a uterine agent, on account of the prominence of its action upon the uterine fibre; Aconite may be set down as a cardiac remedy, because it affects the movements of the heart in a very characteristic manner; Digitalis may be ranged among the cardiacs for similar reasons. Pulsatilla has a marked action upon the synovial membranes; Arsenic upon the liver and stomach; Mercury upon the gums and salivary glands; Nux vomica upon the spinal cord; Opium, Hyoscyamus, Belladonna and Stramonium upon the brain. Cantharides act upon the bladder with more exclusive intensity than any other known drug can boast of.

A natural mode of classifying drugs would undoubtedly be the following. Inasmuch as every drug must necessarily act upon definite points in the living organism, upon definite localities, this peculiarity should not be lost sight of in a natural system of classification. We might refer to this peculiarity as the anatomical character of the drug.

Another standard of classification would then be the physiological character of the drug, or the manner in which the functions of the affected organ are modified by it.

And lastly, we might consider the pathological character of the drug, that is to say, its relations to definite pathological conditions as indicated by its physiological action, or its action upon healthy tissues.

Every drug should be studied from this trinitary point of view as an anatomico-physiologico-pathological unit. In my System of Materia Medica and Therapeutics, this order of studies has been strictly adhered to. I have endeavored, from the toxicological and pathogenetic effects of a drug, to trace its relation to the organic tissues which it affects; next I have presented the

physiological action of the drug as manifested by symptoms, and lastly, I have established parallel series between the pathogenetic or drug-effects of every drug and the pathological or morbid symptoms to which they correspond.

The inherent defects of the classifications of drugs which Old-School authors have adopted, each from his own point of view as regards the nature of diseases and the primary or physiological action of drugs, are admitted by such men as Trousseau and Pidoux whom I consider as two of the most philosophical and foremost Therapeutists of the dominant School. They say, speaking of alterative agents: "We are doubtful whether there exists a single agent in the Materia Medica that could be rigorously classed in a single category. It is assuredly proper to class opium among the stupefying agents; but, on the other hand, Opium excites the circulation; it is a sudorific, an aphrodisiac, an emmenagogue. Iodine is not exclusively an alterative; it has likewise excitant and emmenagogue properties. Gold is an alterative, but at the same time a powerful tonic for the stomach. The complex composition of Cod-liver oil renders its classification uncertain and embarrassing. By its chemical principles (Iodine, Bromine, &c.,) it naturally belongs to the class of these alteratives, whereas its most characteristic therapeutic properties assign it a place among the analeptic tonics. These remarks are made for the double purpose of showing the difficulty or rather the vanity of classification, and of impressing upon practitioners the importance of not losing sight of the complex properties of drugs, and of being ever mindful of the fact, that drugs are like two-edged swords and have various properties, one of which it may be necessary to use in cases where the other properties might prove hurtful, and would, therefore, have to be neutralized."

In Hahnemann's Materia Medica Pura we are presented with a list of the symptoms that characterize the action of drugs upon healthy organisms. The symptoms are grouped with reference to the anatomical regions of the body, giving us the symptoms of the body; the symptoms of the head, special senses, digestive, urinary and sexual organs, of the respiratory system, extremities and skin, and finally the fever-symptoms and those of the mental and moral sphere. Characteristic peculiarities in the action of

drugs are pointed out, whenever they occur, in special paragraphs at the foot of a page.

In this arrangement the relation of drugs to special diseases is not indicated by the illustrious discoverer of the Homœopathic Law. This omission was not the result of an accidental oversight, but the logical consequence of the manner in which Hahnemann saw fit to apply the idea of homœopathicity to the treatment of diseases. Hahnemann having become disgusted with the pathological vagaries of his contemporaries, and being thoroughly convinced of their untenableness, and of their mischievous character as therapeutic generalizations, repudiated pathological doctrines altogether as unnecessary in the practical businesss of healing the sick.

We say that he repudiated pathological speculations; he did not repudiate Pathology. He did not say that, because the treatment of acute and chronic diseases had been based upon speculative notions concerning their essence, such disorders as measles, scarlatina, smallpox, inflammations, ceased to be definite morbid conditions, characterized by specific pathognomonic signs and subject to special laws of development from the period of incubation to their final disappearance from the tissues. Hahnemann did not say that the causes, course and natural terminations of diseases should not be carefully observed and investigated by medical practitioners. He never taught that asthma was not something essentially distinct from pneumonia, or that pericarditis was not something essentially distinct from albuminuria. Speculate as much as you please about the essential nature of diseases, but do not base your treatment upon mere speculative theories. Hahnemann was an eminently practical philosopher; to him the Art of Healing was a practical business, and the only practical foundation upon which, according to his judgment, we should build its temple, is a careful knowledge of all the perceptible symptoms of a disease. For, argued Hahnemann, if the perceptible symptoms have disappeared, the patient is either well or else all further treatment becomes impossible, for the simple reason that the indications are wanting.

To this very simple and, to my mind, very conclusive mode of reasoning it has been objected that a patient may be afflicted

with a disease of whose presence he is not conscious. A patient may have an aneurism of the aorta and may suddenly die of this disease without its existence having been suspected. What will you do in such a case with your symptom-theory? Well, nothing. But what do YOU propose to do in such a case with your pathological speculations? Do you not see that, in essence, Hahnemann's doctrine is perfectly correct, and that all legitimate medical treatment ceases the very moment the indications are wanting.

The first duty of a physician who follows Hahnemann as his guide, is to take a record of all the perceptible symptoms of a patient's case. In his Organon, Hahnemann gives full instructions concerning the best mode of proceeding in this first step towards a cure.

From among the number of the questions presented in the work referred to, the physician selects such as bear more particularly upon the patient's case. Knowing the symptoms of the disease, the physician then applies himself to selecting a remedy from among the whole number of drugs, whose effects upon the healthy organism have been ascertained more or less completely by a number of provers. On this point likewise the Organon contains ample instructions, which may be found recorded in a series of paragraphs from § 150 to § 202 of this extraordinary work. According to these teachings, in order to cure a sick headache, we have to prescribe a medicine that will produce an exactly similar headache in a healthy person. Or, in order to cure an inflammation of the lungs, we have to give a medicine capable of causing an exactly similar disturbance in a healthy person. And so with all other diseases, no matter what organ, tissue or part of the body may be affected.

In order to prescribe a medicine in accordance with the principle "Like Cures Like," we have in the first place to be acquainted with a medicine capable of developing in the healthy organism all the symptoms of the natural disease. We cannot employ this medicine until we have first tried it upon a number of healthy persons; in other words, a number of healthy persons of both sexes and of various ages, temperaments and constitutions

must have swallowed a sufficient portion of the original drug, in order to develop all the various effects which it is capable of producing in the human organism. As long as these effects are not exactly known, no homœopathic physician can administer a drug in strict conformity to the law "SIMILIA SIMILIBUS CURANTUR."

It cannot be denied that there are grave difficulties in the way of a literal application of this rule in the treatment of diseases. Many diseases cannot be reproduced in the human organism by artificial means. Of this number are the various cutaneous eruptions, eruptive fevers, chronic hereditary taints, enlargement of organs, arthritic deposits, effusions into the cavities of the brain, chest, abdomen, glandular indurations, scirrhous disorganizations, consumptive conditions, malformations. A great many of these diseases can be, and have been cured, and yet no prover has ever yet succeeded in developing similar diseases by mere drugs; it is not probable that, howsoever far a single man's devotion to science may now and then be carried, a number of men will deliberately consent to poison themselves systematically for a long time, until their constitutions shall have become so thoroughly impregnated with the poisonous drug that external or internal disorganizations must result from these alterations of the organic vitality.

We have seen that, according to the usual mode of understanding the term "SIMILARITY," and applying this formula "SIMILIA SIMILIBUS" to the treatment of diseases, a physician has to proceed in this manner: All the symptoms that a patient complains of; the various sensations of pain which he experiences; the various eruptions, pimples, blotches, tubercles, tumors, etc., which are seen upon the skin; the color, smell, consistency and frequency of the urinary and alvine evacuations; the abnormal phenomena of the nervous system generally; the symptoms occurring during sleep, such as dreams, startings of the limbs or body, etc.; the period of the day when the pain is felt, the side of the body where it is felt, the conditions and situations in which it is excited, aggravated or diminished: all these symptoms have to be recorded with the most perfect minuteness, after which a remedy has to be found in the Materia Medica which shall present the same array of

symptoms, and, if one cannot be found which is exactly similar, then the next similar, and if, under the operation of this remedy some of the symptoms disappear, then another similar remedy for the remaining symptoms until the whole series has been extinguished. Those who desire to be acquainted with Hahnemann's own teachings in reference to this matter, may consult his Organon of Homœopathic Medicine, from pages 143 to 154. They will there find it stated in substance that disease, in a therapeutic aspect, consists in a certain numerical arrangement of symptoms, and "that a cure is effected by means of a drug which is known to have produced these very symptoms in a healthy person, when taken by the latter in sufficient quantity and for a sufficient length of time."

If the idea of symptomatic Similarities were rigorously pushed to its extreme consequences, we should not only have to reject the received nomenclature of diseases, but we might even have to discard the morbid conditions for which such nomenclature is intended. Inflammation would become an obsolete technicality. typhus, jaundice, rheumatism, paralysis, spinal irritation would cease to be definite functional disturbances of particular organs or tissues. The outward signs of diseases; pains such as the patient feels and describes them; eruptions, such as they appear to the untaught eye of the layman who distinguishes them merely by their color, shape or by the accessory symptoms of itching, gnawing, burning and similar subjective sensations; would constitute the chief object of study and the limit of treatment.

It never was Hahnemann's idea to degrade the science of Therapeutics to the mechanical business of taking a record of symptoms and of adapting to them a parallel-record of drug-effects. His doctrine of Chronic Diseases alone is sufficient to disprove this absurd accusation. What a boundless space does this doctrine open to speculation! How would the doctrine of symptomatic similarities apply in cases where the symptoms are few, ill-defined, and where the physician is nevertheless expected to afford relief or even to effect a cure? In cases of amaurosis, chronic asthma, or diarrhœa, paralysis, spinal irritation, we are very often baffled in our treatment. The idea of a psoric principle looms up in the back ground. But how are we to determine the remedy which corresponds to this peculiar form of psora? Is it Sulphur, Lyco-

podium, Calcarea, or what is it? A physician would most likely give an opinion in accordance with preconceived theoretical notions or predilections. We should have the Sulphur-men advocating the imprescriptible rights of their FACILE PRINCEPS of the anti-psorics; Lycopodium would be represented by others; Dulcamara and Calcarea might have their advocates; Arsenic would undoubtedly hang out its dark flag, and a pæan would be sung to Lachesis by its worshippers.

Hahnemann knew as well as any other man that in the treatment of mental diseases, it is frequently impossible to obtain an intelligible account of the patient's sufferings. Little children are unable to describe their sensations of pain. And how are we to become acquainted with the symptoms of patients laboring under an attack of apoplexy, or seized with tetanic convulsions, with acute hæmorrhage from the lungs or some other acute disorder where a total or partial loss of consciousness incapacitates the patient from giving an account of his condition? In many cases of disease a long and detailed examination of the patient is either impossible or dangerous. It would be cruel to subject a patient seized with acute asthma to an orthodox cross-examination after the fashion recommended in the Organon. No physician who is sent for in the dead of night to arrest an hæmorrhage from the uterus or lungs, will stand idly by and, while the life-pulse of his patient is ebbing feebler and feebler, amuse himself with taking a record of all the principal and accessory symptoms in the case. The immediately determining causes of the accident can very readily be investigated and, if possible, removed.

Nor need our domestic animals be abandoned to their fate, if sickness overtakes them. Is the interesting field of veterinary surgery to be relinquished by the homœopathic practitioner, because he cannot apply to the dumb animal the interrogatory prescribed by the Organon?

These difficulties and partial impossibilities have led to various modifications in the application of the homœopathic Law. In diagnosticating a case of disease, every characteristic symptom should of course be correctly observed by a homœopathic practitioner, and a remedy should be chosen with reference to these

symptoms. In acute cases, however, it need not be chosen in the pedantically-minute manner which was considered essential to homœopathic practice by the original promulgators of our Art; but with the spirit of a philosophical faith in the identity of drugs and diseases, which causes every disease to be characterized by a few striking, unmistakable symptoms, and which causes every drug to likewise affect the tissues in a positive, identically-uniform, unmistakable manner. It is owing to the essential identity of drug-action, and to the essential identity of pathological conditions, in all climes and ages, and among all nations, that homœopathic practitioners have been enabled to establish the curative relation of most of their important remedial agents to diseases upon the reliable basis of actual experience and repeated observation. If the homœopathy of the present day differs from the homœopathy of former times, it is in this, that every enlightened and educated homœopathic physician now considers diseases not merely as an aggregate of symptoms, but as an abnormal condition of vitality, which has to be acted upon by a drug in an integral manner, the perceptible symptoms merely serving us as guides in selecting the specific drug for a specific disease.

The action of Aconite, for instance, upon the cerebro-spinal and ganglionic centres is characterized by such well-marked symptoms that it is next to impossible to mistake its use in neuralgic and inflammatory affections. Its action upon the portal system of veins, upon the biliary functions, upon the special senses, is self-evident to every observer endowed with ordinary intelligence and furnished with the necessary requisites of anatomical and pathological knowledge.

Who does not see the specific uses of Belladonna in affections of the brain, of the dermoid tissue, of the womb, reflected by its pathogenetic and toxicological action upon the normally-existing organism?

Look at the toxicological action of Hyoscyamus, Stramonium, and Opium upon the brain. Are not the cerebral diseases with which these agents are in curative relations, shadowed forth in distinct outlines by their toxical effects?

Who will deny, on perusing the pathogenetic effects of Pulsatilla, that the genius of this drug presides over affections of the synovial membranes, of the gastric sphere, of the urinary and sexual systems? And who will deny that the curative relation is, in almost every instance, indicated by the peculiar action of the drug?

Who that knows, can mistake the stools which require ipecacuanha, for those over which rhubarb or arsenic exercises a regulating control?

The vomiting which will yield to ipecacuanha, is as unmistakably indicated by the action of this agent upon the mucous lining of the stomach, as is the vomiting which will yield to arsenic, veratrum album or nux vomica, by the peculiar action of either of these agents.

No intelligent observer can mistake a corrosive-sublimate dysentery for one that requires aconite, arnica, mercurius vivus or nux vomica.

Even syphilitic affections are distinctly reproduced by the action of mercury upon the healthy tissues.

We desire to state most emphatically that those who deny or overlook the absolute value of drug-symptoms; their identity, in numberless cases, with the pathognomonic signs of diseases; the peculiarities which very frequently characterize their action; their occurrence or disappearance in certain positions of the body, or at particular periods of the day: are not inspired by the genius of the homœopathic healing Art, and must ever fail in doing justice to its life-saving behests.

On the other hand let it be remembered that symptoms, although each may convey an intelligible meaning, have very frequently to be combined, like the words of speech, into a phrase which no longer expresses an elementary idea, but represents a unitary group of elements that may occur again and again as a natural disease, and may occupy a legitimate and permanent place in the science of nosology.

A physician who is ignorant of the law of order, under which such a group exists from the beginning to the end of its course, cannot possibly do justice to the therapeutic requirements upon which the gradual removal of this group depends. If diarrhœa was a prominent symptom of the group, the constipation which may subsequently set in, may be regarded by an ignorant practitioner as a morbid condition, whereas, in the light of reason, it might perhaps appear as a physiological change spontaneously and necessarily super-induced by the re-awakened vitality.

Or an excessive apathy to food may be succeeded, under proper therapeutic management, by a temporary craving for nourishment. So far from requiring any special treatment, the best treatment under such circumstances may perhaps be not to give any medicine, or if medicine is to be given at all, to continue the same remedy which had induced the change, in smaller doses and at more extended intervals.

Continued menstrual obstructions may be succeeded under proper treatment by a profuse menstrual discharge; or habitual constipation may result in diarrhœa, both the menstrual discharge and the diarrhœa being true physiological changes which should not be interfered with by medicinal influences.

A practitioner who is sufficiently enlightened by education and experience to discriminate between physiological changes which are attributable to normal vital re-action, and pathological conditions, which, although apparently differing from the original disease, may be simple developments or symptomatic transformations of the pathological process, whose essential unity may not be changed by the evolution of apparently new symptoms: such a practitioner very frequently succeeds in conducting the treatment of an apparently complicated and deep-seated disorder to a successful termination by the use of one or at most two remedies.

There is hardly a disease which has not yielded to the exclusive use of one remedy in the hands of a skilful and enlightened physician. We know that meningitis, typhus, scarlatina have yielded to Belladonna; pneumonia to Phosphorus, Aconite or Squills; rheumatism, dysentery, phlegmonous inflammations and acute congestions of almost every organ or tissue to Aconite; Bryonia has cured many a case of rheumatism; Pulsatilla has removed inflammations of the synovial membrane. How many cases of liver-

affection and their remote consequences have disappeared under the exclusive use of Arsenic and Mercury. Nux vomica claims an exclusive and specific share in the successful treatment of many forms of gastric derangements. Look at that host of disorders which may be traced to lymphatic engorgements as their starting-point, and where Mercury alone affords permanent relief. The exclusive use of Ipecacuanha has enabled us to effect the cure of infantile capillary bronchitis; in other cases the exclusive use of Hepar sulphuris has led to the same result. Aconite alone has often cured acute bronchitis; even quite recently I cured a formidable case of malignant laryngitis by the persistent exhibition of Arsenic.

We know that the soluble Mercury will cure primary syphilis. Years of experience and actual experiment upon the healthy living tissues have demonstrated this fact. Among the pathogenetic, or as the Old School is pleased to term it, physiological effects of Mercury, the primary chancre, balanitis, glandular swellings in the groin, constitute prominent symptoms. But it is not only to primary, but likewise to secondary and tertiary syphilitic affections that Mercury is frequently found adapted. Yet, with few exceptions, we do not find the symptoms of the secondary or tertiary forms of syphilis delineated among the physiological effects of Mercury.

Why then, if the symptomatic similarities fail us, are we justified, as homœopathic practitioners, in using Mercury for the more inveterate forms of syphilis? By a very simple, but perfectly legitimate mode of reasoning.

Knowing from actual observation, what secondary and tertiary developments of the syphilitic disease may arise from the primary invasion of the virus, and having moreover ascertained from actual experiment upon the healthy tissues, that the primary invasion of the mercurial disease is, in all respects, marked by the same symptoms as the primary form of syphilis, we have a perfect right to conclude that, if the mercurial disease were developed to a sufficient degree of penetrating intensity, it might very frequently assume the same forms which characterize the secondary and tertiary forms of the syphilitic disease. Hence there is no reason why the mercurial disease should not very frequently have power to neutralize the more inveterate forms of syphilis, even caries, chancrous ulcerations of the throat, nasal cartilages, etc. In thus treating these syphilitic developments

pathologically, without the assistance of symptomatic similarities, great skill and knowledge have to be possessed by the attending physician in following up the disease step by step with adequate doses of the remedy, neither too large nor too small, lest in the latter case the disease should extend its ravages more and more, and in the former, lest the excessive abuse of the mercurial preparations should give rise to that monstrous compound, mercurial syphilis.

We have a perfect right to say that it is not always either necessary or possible to select a remedial agent symptomatically. We may prescribe a medicine upon purely pathological grounds with perfect certainty. If we know that the starting-point of true inflammation is an irritation of the capillary terminations of the ganglionic and cerebro-spinal systems of nerves, and that the action of Aconite upon these systems starts from the same beginning; we infer that Aconite will prove in curative relation with phlegmonous inflammations, even though they should not be delineated among the provings.

What is now needed, like the new manna that shall feed the children in the wilderness, or quench their thirst like the water from the rock, is the light of science which shall reveal the therapeutic character of the drug-symptoms that have been piled mountain-high, like Ossa upon Pelion, until it has almost become impossible to ascend the dreary heights of our Materia Medica. We have proved drugs enough wherewith to heal all curable diseases. If we desire to avoid confusion, let the old and the new remedies which are constantly being added to our stock, be investigated with reference to definite pathological conditions which, after all, constitute the beacon-light by which the value or worthlessness of drug-symptoms is to be determined.

A scientific classification of drugs without reference to pathological phenomena is an impossibility. Materia Medica is not a natural Science. Its elementary constituents, by which I understand the physiological effects of drugs, are not referable to a general principle which unites them into one coherent series. Each drug stands as an independent unit whose characteristics have to be studied independently of those of any other drug. The physiological effects

of Aconite may be more or less analogous to those of Belladonna, Veratrum viride, and some other drug; but the Aconite series of drug-symptoms neither suggests, nor accounts for, the series of Belladonna symptoms. In order to become acquainted with the effects of a drug upon the tissues of the normally existing organism, we have to prove it in appropriate quantities upon a number of healthy persons of different sexes, ages and temperaments. The sum of all drug-symptoms constitutes a series which has its counter-part or parallel in the pathological series. Pathology is no more a Science than Materia Medica. Every pathological condition has to be studied as an independent group of symptoms distinct from those of any other pathological group. Pneumonia does not account for the origin, course and terminations of membranous croup, any more than the remedial agents which are in specific curative rapport with pneumonia, lead, by an à priori process of reasoning, to a determination or discovery of the remedial agents which are in curative rapport with croup. Materia Medica and Pathology simply constitute two elements of the great central series of Therapeutics. When united in this Science under the banner of "Similia Similibus Curantur," the symptoms of the pathogenetic series acquire a definite meaning, and their scientific legitimacy and reliability as therapeutic guides, become established upon an irrefutable basis.

In presenting the ascertainment of the scientific relation of drugs to diseases as the highest object of our drug provings, I do not mean to convey the impression, that drug symptoms of which no counter-part has as yet occurred in the pathological series, should not be recorded as legitimate effects of the action of drugs upon the normal tissues of the organism; whether obtained by means of large or small quantities of drug substances, by means of low or high attenuations, all such effects should be recorded for future use; in the course of time new pathological derangements, and more particularly nervous disturbances may occur, for which drug-symptoms that had hitherto seemed of no clinical use, may prove available as their typical similia.

In concluding this chapter of my work, I may be permitted to refer to the doctrine of "Analogues" which has fastened itself with an iron grip upon the literature of our School. This doctrine is

based upon a wrong conception of what is understood by the term "Similarity" in homœopathic practice. This term only refers to drug-action as corresponding with, or analogous to pathological action. The action of one drug cannot be said to be analogous to that of any other drug. There are certain gross external similarities of drug effects, such as an emetic, cathartic, or narcotic action, but similarities of this grossly external order are without any scientific value in homœopathic therapeutics. The inflammatory fever which may yield promptly and radically to Aconite, may not be influenced in the least by Belladonna or any other drug. The soluble Mercury of Hahnemann will cure promptly and radically a chancre that would resist every attempt at a cure by means of any other mercurial preparation; whereas Corrosive Sublimate will arrest and heal syphilitic destructions, upon which the soluble Mercury or any other mercurial preparation might have no effect whatever. The fact is, every drug has its own sphere of action which cannot be said to correspond with, or be analogous to, any other sphere of drug-action. We may establish groups of drugs for the purpose of aiding the memory in grasping the immense detail of symptoms of which our Materia Medica is composed; all such expedients are legitimate and useful, but they are not scientific; they are the products of subjective genius, and may to a great extent have been suggested by observation and experience. It is proper, for instance, that drugs should be grouped with reference to their therapeutic character under such heads as the pneumonia group, the pleuritic group, the meningitic group, the fever group, etc.; or we may group drugs with reference to anatomical localities under such heads as: the cephalic group, the thoracic group, the sexual group, etc.; but all such arrangements are simply expedients, more or less practically useful, inasmuch as they facilitate the study of our Materia Medica, but they are neither philosophically nor physiologically scientific; the Science is exclusively embodied in the formula "Similia Similibus Curantur," intended to present a parallel of Series of Analogies, Similarities, or correspondences of drug effects on the one hand, and pathological phenomena on the other, and constituting, supremely and alone, the grand Science of Therapeutics.

THE

SCIENTIFIC BASIS

OF

HOMŒOPATHY.

SECTION II.

SECTION II.

SCIENTIFIC BASIS OF HOMŒOPATHY.

PART FIRST.

INADEQUACY AND UNRELIABILITY OF CHEMICAL ANALYSIS AS A MEANS OF DETERMINING THE THERAPEUTIC POWERS OF DRUGS, AND ESTABLISHING THE HEALING ART UPON A SCIENTIFIC FOUNDATION.

PART SECOND.

PRESENTATION OF THE HOMŒOPATHIC LAW OF CURE AS A COSMOGONICAL PRINCIPLE AND AS THE BASIS OF THERAPEUTIC SCIENCE.

PART THIRD.

PATHOGENESIS AND PATHOLOGY, OR CORRELATION OF ARTIFICIALLY DEVELOPED DRUG-DISEASES AND NATURAL MALADIES.

PART FOURTH.

CONCLUSION.

PART I.

INADEQUACY AND UNRELIABILITY OF CHEMICAL ANALYSIS AS A MEANS OF DETERMINING THE THERAPEUTIC POWERS OF DRUGS, AND ESTABLISHING THE HEALING ART UPON A SCIENTIFIC FOUNDATION.

What is Homœopathy? This question, so frequently asked and as frequently, more or less successfully, answered, becomes invested with an increasing interest in proportion as the attention of legislative bodies is more earnestly awakened to this great subject. I, too, claim the privilege of contending for the glorious truths that are hidden under the mantle of Homœopathy; I, too, claim the right of seeking to emancipate man from the dogmatism of the Schools, and to secure for him the government of laws which will transform his living frame into a temple of holiness.

The conflict between the antagonistic forces of conservatism and progress, dates from the beginning of the world's history. It has to be fought, for it inheres in the destiny of man, if not as an eternal law, at least as a temporary necessity, as a condition of ultimate peace by the union of liberty and order, truth and life. Let me review the grounds upon which I propose to meet the hostile forces; let me cast an observing glance at their ancient and powerful intrenchments, and afterwards unfurl the banner under which our school is battling for Homœopathy and truth.

The healing of the sick is the special province of the physician. The statements and arguments which I shall offer in the pages of this Section of my work, refer more particularly to the diseases for which drugs are designed as remedial agents. Surgical diseases and

chemical poisonings do not come under the therapeutic law for which I shall claim the right of citizenship in the Universe of truth.

From time immemorial it has been customary for physicians to classify drugs in accordance with the peculiar notions which they happened to entertain concerning the character of diseases. In former ages the therapeutic sphere of drugs was very frequently determined by certain peculiarities in the external formation or color of plants or other substances, which were supposed to indicate their special adaptation to particular diseases. Fox-lung, for instance, was recommended for weak lungs on account of its great strength and firmness. Blood-root was supposed to be particularly adapted to diseases of the blood on account of the red color of the root. Eyebright was supposed to be specially adapted to diseases of the eye, on account of a fancied resemblance between the corolla of the flower and the iris and pupil of the eye.

When humoral pathology ruled the day under the mighty sceptre of Boerhaave, he introduced a classification of drugs in harmony with his peculiar notions of thickened or thinned juices, obstructions and so forth: we find the ponderous volumes of his age loaded with such barbarous technicalities as inviscants, decrassants, detergents and the like.

At a later period the nomenclature of the Specific School came into vogue. Whole categories of drugs were supposed to be specially designed for certain diseases which they had to cure whether or no. These categories were generally distinguished by the prefix "ANTI," or the affix "FUGE;" thus we have anti-scrofulous, anti-scorbutic, anti-psoric, febrifuge, or vermifuge agents.

The Vitalist School which contended for the possession of the Æsculapian temple against both the humoral and the specific rulers of the kingdom, brought with it a new classification, corresponding with the peculiar tenets of that school; we now have tonics, astringents, stimulants, excitants.

The doctrines of the Vitalist School have been embodied in a variety of forms by Brown, Rasori, Vogt, and others, and have led to corresponding differences of classifications of drugs. We have the sthenics and asthenics of Brown who regarded all drugs as exciting agents. This doctrine was modified by the Italian Rasori,

who classed all drugs as Hyper, or Hypo-sthenisants, that is drugs which either stimulate the vital movements to excess, or else depress them below their normal standard.

The Physiological School, which is the dominant school of the day, classifies drugs principally in accordance with the chemico-physical changes which they effect in the tissues, and with the anatomical localities to which the action of drugs is more specifically confined. The labors of this school have doubtlessly been useful in more sharply defining the action of many drugs; physiological therapeutists make it their business to observe the changes which drugs produce in the vital fluids and secretions; for the attainment of these objects the crucible and the microscope are kept unceasingly employed. Yet this school makes the unaccountable mistake of regarding the living organism as a combination of chemical compounds, whose movements can be regulated by chemical attractions and repulsions, as though the reactive forces of Life had no more influence in modifying or superseding the action of chemical agents than so many abstract definitions of the fancy. The physiological chemist fills an acid stomach with alkalies and assails the stony concretion of the bladder with his solvents, without thinking that these proceedings do not reach the fountain-head of the difficulty, and that the morbid action will develop the same results, perhaps with more tenacity and intensity, as soon as the chemical influences have been overcome by the living endeavor of the organism.

Let us glance at a few defects of the Physiological Materia Medica, which are particularly obnoxious to the observing eye of a homœopathic physician, and to the necessities of his patient, after which I shall be more fully prepared to discuss the main subject of this section.

A good deal of uncertainty and confusion prevails in the Materia Medicas of the dominant or so-called Physiological Schools, not only in regard to the classification of drugs, but even in regard to the substances which should be classed in the category of remedial agents. Vogt, Trousseau and Pereira consider Arsenic a therapeutic agent of vital importance; Sachs, another eminent authority, wants to see it banished from the Materia Medica "because," to quote his own expressions, "Arsenic is the most dangerous of all poisons, and

because experience has not pointed out a sufficiently small dose which could be administered for a certain length of time without poisoning the organism;" he expressly adds that he does not mention the so-called homœopathic dose because it is no dose at all.

It seems almost superfluous to state in reply to those assertions, that the most distinguished practitioners of the old School have employed Arsenic internally for intermittent fever, debility, cancerous disorganizations and inveterate cutaneous disorders, in doses varying from the one hundredth part up to one fifth of a grain. Bowdin, whose treatment of intermittent fevers by means of fractional doses of Arsenic has acquired such a well-merited celebrity in France, is even of opinion that a skilfully conducted arsenical saturation of the organism might produce results in the treatment of cancerous diseases which could never have been obtained by the old-fashioned empirical use of arsenical ointments and washes. "If we consider," write Troussean and Pidoux, "that, in particular cases, Boudin has been able to administer two grains and three-fifths of Arsenic in one day, simply by administering this enormous quantity in DIVIDED doses, and that, moreover, he has been able to continue this dose for six weeks without causing the least accident to the patient, we must admit that the chapter on Arsenic, in the treatment of cancer, is not yet closed."

It is evident that if Sachs, the distinguished Professor of Therapeutics in the University of Konigsberg, had been prompted by the love of scientific truth in thus inveighing against Arsenic, he would not have recommended Prussic Acid in his extensive and justly celebrated work on Materia Medica and Therapeutics, as a safe remedy; for he informs us page 65, vol. I. that "the most dangerous and most disastrous effects of Prussic Acid appear suddenly, like a thief in the night, and that this may even take place if the greatest precaution is used, and if the poison is administered in very small doses." A Royal Professor, of course, deems himself privileged to be swayed by passion and prejudice, and seeks to annihilate his opponents by ponderous volumes filled with Latin and Greek, and sophistical generalities. In the words of Juvenal, the classical satirist of old,—

"SIC VOLO, SIC JUBEO, STET PRO RATIONE VOLUNTAS!"

This is my will and my command, let my will stand in the place of reason

Schroff, the learned incumbent of the Chair of Pharmacy in the College of Vienna, writes in his Pharmacology, page 418: "At the present time the internal use of Phosphorus has been almost entirely abandoned, for the reason that even a cautious exhibition of this agent involves danger, and that the therapeutic results which have been obtained with it thus far, do not by any means testify in its favor."

Further on, Schroff writes: "Thirty years ago I saw it exhibited in the Clinic of Prague, but without any success." At that period the genial and experienced Krombholz had charge of the Institution. Our own Clotar Muller, in his interesting Treatise entitled "The Sources of the Materia Medica," takes up the cudgels against Professor Schroff, and reminds him of a case of acute arthritis, ARTHRITIS ACUTA VAGA, which yielded to Phosphorus after the antiphlogistic method had been exhausted without the least benefit to the patient. He was a brewer, had been bled ten times, had been leeched, and, as a DERNIER RESORT, a dose of Calomel had been administered. The consequence of this treatment was the sudden disappearance of the inflammatory phenomena and the setting in of a universal torpor, so that the patient was literally unable to stir, and that the only remaining signs of life were the continuance of the pulse and an expression of consciousness in the eye. The whole round of excitantia had been exhausted, and on his next morning visit, Krombholz, finding that the torpor had reached the highest degree of intensity, was at a loss what further remedy to recommend. The physician in ordinary who had attended the patient, timidly suggested to his superior the use of Phosphorus as the only remaining agent from which relief might be expected. Two grains of Phosphorus were dissolved in two drachms of Sulphuric Ether, and from four to ten drops of this solution were given to the patient at stated intervals. He was again seen at night; the torpor had subsided, the patient was able to move his limbs, to articulate, and, after a little further treatment, left the hospital convalescent.

VERATRUM ALBUM or the white Hellebore, one of the most useful and, indeed, indispensable agents which kind Providence has

vouchsafed to suffering man, is alluded to by Schroff in the following flippant manner: "This drug is no longer in use, except among homœopaths and veterinary surgeons." Sachs wants to see it proscribed from the Materia Medica as a dangerous and deleterious poison. "The same therapeutic purposes," writes Sachs, "for which this agent is administered can be reached much more mildly, at any rate, much less hazardously, by other medicines." His zeal against Veratrum album leads him on classical ground. "TIMEO DANAOS," quotes he from Virgil's Epic, "ET DONA FERENTES,"—I fear the Greeks, even when bringing gifts:—hence, his final sweeping verdict: "Quiescat!" let it rest in peace.

Think of it, friend of the sick, Arsenic, Phosphorus and Veratrum album, banished from the family of drugs by the leaders of the dominant School, not because these drugs are destitute of power; on the contrary, because they are endowed with extraordinary therapeutic powers which these gentlemen do not know how to make available for the benefit of the sick. What matters it to them whether Arsenic has cured the most inveterate cases of intermittent fever, typhus, cholera, malignant exanthemata; what matters it to them whether Phosphorus has rescued thousands of pneumonic patients from the clutches of death; what matters it to them whether Veratrum album has staid the ravages of Asiatic cholera with triumphant power? They do not believe in these signal successes because they happened to be vouchsafed to an afflicted humanity under the banner of homœopathy, in obedience to a law which must eventually prove subversive of the superannuated practices of bleeding, blistering, purging, and vomiting, by means of which the humoral doctor expects to draw the peccant matter from the vital fluids or to expel it from the delicate cells in which the thread of life is spun; or through whose instrumentality the adherents of the revulsive doctrine seek to transfer the morbid process from its original locality to one less dangerous, because further removed from the centres of vitality or composed of tissues less essential to the maintenance of its integrity. Although accounted for in different ways, and very frequently with an intense bitterness of feeling and language by the adherents of the respective doctrines, yet the proceedings in the sick room remain the same, and may be summed up in such general categories as bleeding, blistering, purging, vomiting; to which have been added from time

immemorial the common processes of stimulation, narcotism, and other pretended means of regulating the vital functions by some direct inroad upon the physiological status of the nervous system. Of course, if a stimulation in the gross is the object of treatment, it must be immaterial whether we seek to accomplish our end by means of Arsenic or a glass of wine; or, if the object is to procure a general excitation of a sinking or embarrassed vitality, the spirit of hartshorn will do just as well as Phosphorus. And so we may say of Veratrum album, that, if no more specific curative indication is aimed at than a cathartic action in the gross, a dose of Jalap or Gamboge may be preferable to that heroic agent. It is no wonder that, in the presence of so much uncertainty, confusion, want of adaptation and consequent indirectness of purpose, faith in medicine should have been powerfully shaken, and that a somewhat emphatic, although only partial repudiation of drugs should be found recorded in the most popular and fashionable work on Materia Medica now offered for sale in Germany we mean "Œsterlen's Hand-book of Remedial Agents;" witness such paragraphs as these: "Physicians should endeavour more and more to replace drugs,—which, after all, only do very little positive good, and are, on the contrary, liable to do harm and to produce poisonous effects in the tissues, — by hygienic and dietetic agents, and above all things, to depend upon reliable and rigid prophylactic means."

And in another paragraph the same brilliant author reminds his readers of the unreliability and the contradictory character of the recorded services which drugs are said to have rendered in the sick-room; and he furthermore urges upon our attention the fact that the vast majority of our patients would have recovered as speedily and safely without the use of remedial agents. It would seem as though a writer who dares to launch such bitter truths against the accredited faith of the worshippers of Æsculapius, should have been wise enough to deal justly by the great discoverer of homœopathy. Not so, however, he regarded Hahnemann as a mystic spook haunting the temple of that ancient god; the glorious truths of homœopathy which it will be my privilege to expound in the second part of this section, in a few comprehensive, but, I trust, logically cohering generalizations, have remained inaccessible to the mind of this author, as they must remain hidden from all eyes that

are veiled by the obscuring mist of a purely sensual and materializing Science.

Another objectionable feature of the present developments of Pharmaco-dynamics or the science of drug-powers, is the tendency to depend upon chemical analysis for a determination of the active principles of drugs. Chemical analysis has furnished us several valuable agents which it would be impossible to dispense with; I need but mention Quinine and Morphine. But should we repudiate Peruvian bark or Opium, for no better reason than because chemical analysis has decided that Quinine and Morphine are the active principles of these two agents? This somewhat arbitrary designation of "active principles," as applied to single chemical constituents of drugs, is apt to mislead practitioners who have resigned the guardianship of their minds into the destructive hands of the gentlemen of the crucible and the retort; it is one of the high aims of homœopathy to restore the integrity of drugs as living emblems of diseases, and to reveal the therapeutic uses of their God-created forms with all the definiteness and precision of scientific Truth.

Chemical analysis, as a means of investigating and determining the therapeutic powers of drugs, has led to inferences utterly subversive of clinical experience. We may illustrate this assertion by the results which chemical analysis has yielded in the case of Nux vomica and the bean of St. Ignatius. Chemistry informs us that the active principle of Nux is an exceedingly poisonous white substance, the name of which is known to every body, we mean Strychnine; Chemistry likewise informs us that this same Strychnine is the active principle of the bean of St. Ignatius, with this difference, that the bean contains a much larger quantity of this poison than the button-shaped Nux vomica. According to Schroff, Kissel and Œsterlen, the difference in favor of the bean is as two, and even three to one.

Now, does it not seem fair to infer from these results of chemical analysis that the bean of St. Ignatius is a far more important therapeutic agent than Nux vomica? If this be so, how happens it that in every Materia Medica that I am acquainted with, whole pages are devoted to the natural history, the physiological action and the therapeutic uses of the Vomic Nut, whereas the business of

the bean of St. Ignatius is generally done up in a few meagre lines as an appendage to the more important chapter of the Nut? Does it not seem as though some secret instinct had informed the authors of our Materia Medicas that a chemical alkaloid is not the full and reliable embodiment of the therapeutic virtues of the drug from which the alkaloid was obtained? If we consider that both the Vomic Nut and the bean of St. Ignatius not only contain the alkaloid Strychnine, but a variety of other substances, brucine, igasuric acid, small quantities of wax, fatty oil, coloring matter, gum, starch, bassorin, woody fibre and so forth, why should Strychnine be singled out as the active principle of these two drugs? Why should not this active principle, in its various combinations with the above-mentioned ingredients of each drug respectively, affect the living organism differently when administered in the form of the Vomic Nut, from what it will do when administered in the shape of Ignatia, so much so that each of these two drugs, as a distinct and integral combination of molecules, will produce a well-defined series of effects? Physicians who are acquainted with the labors of homœopathic practitioners in the field of Pharmaco-dynamics, must be aware of the remarkable and eminently characteristic differences distinguishing the action of Nux from that of Ignatia. A form of headache or dyspepsia which would readily yield to a dose of Nux, may, perhaps, resist the action of Ignatia; and vice versa, Ignatia may prove serviceable where Nux will leave us in the lurch. One of my lady patients, for instance, complained of dyspeptic weakness, characterized by a sensation of goneness in the pit of the stomach, and by a feeling as if this region were pricked with pins. If this group of symptoms should occur, and we should feel anxious to remove it, even a very small, yea, an infinitesimal dose of Ignatia will wipe out these sensations, whereas they would resist Nux, no matter in what shape or quantity it is prescribed.

In the case of this lady patient a few globules of an infinitesimal attenuation of Ignatia, Jenichen's two hundredth, were administered in a little water. When I called to see her the next day, all the distressing symptoms, which had been a source of perfect agony to her for years, had disappeared. I might add that these symptoms first developed themselves as a consequence of the poignant grief which her son's death had caused her years ago. I selected Ignatia as the proper remedy in this case, because among the physiological

effects of this agent upon the normal organism we find the following record in Hahnemann's Materia Medica, symptoms 180 and 182 of the pathogenesis of this drug: "A peculiar sensation of weakness in the region of the epigastrium, two hours after taking the drug." Of this symptom Hahnemann observes in a foot-note: "This sensation of weakness in the region of the scrobiculus cordis is a characteristic symptom of the bean of St. Ignatius." The other symptom is: "Fine stinging in the region of the stomach."

In experimenting with this drug upon healthy persons, Hahnemann discovered the interesting fact that among the physiological effects of Ignatia, a great many resemble the effects of grief upon the physical organism; this is the reason why, in homœopathic works, Ignatia is recommended as one of the remedies which homœopathic physicians employ to counteract the consequences of grief.

In addition to these observations it may be proper to state that the patient in the above mentioned case, had another similar attack in the course of the next six months, for which a drop of the strong tincture of Ignatia was administered. This dose utterly failing of producing a curative result, a globule of the 200th attenuation was again resorted to, with the same immediate effect as on the former occasion.

My criticism likewise applies to Veratrum album or the white Hellebore, which, in the hands of homœopathic physicians, has proved an invaluable remedy for Cholera, and to the Mexican Cevadilla. Both these plants yield the well known alkaloid Veratrin as their so-called active principle. Yet what physician, in a case of genuine cholera, would dare to use, indiscriminately, the Mexican Cevadilla or the European Veratum album? The former would prove inadequate to save the prostrated organism from the ravages of the ruthless destroyer.

And lastly, we might instance Stramonium and Belladonna, as another illustration of the tendency of modern physiological Chemistry to wipe out the significant landmarks which the Eternal hand has wisely and kindly set up between the individualities of the drug-world, and to substitute in their stead the equivocal production of a destructive art.

Schroff, the distinguished Professor of Pharmacology in the College of Vienna, and certainly one of the highest pharmaceutical authorities, has instituted a number of carefully conducted experiments with Daturin, the active principle of Stramonium, and with Atropin, or the so-called active principle of Belladonna. The object of these experiments was to determine by numbers, measurement and a thermometrical scale, the relative effects of these alkaloids upon the living organism. While experimenting with them upon a number of persons during a whole year, he examined the pulse twelve hundred times, with the greatest care and during moments of the most perfect bodily and mental repose, sometimes every five, and at other times every ten minutes.

The effect of these drugs upon the bodily temperature was determined by means of one of Capeller's most carefully constructed thermometers applied to the root of the tongue.

Regarding the dilatation of the pupil, Schroff is disposed to attach but little importance to this symptom as a means of measuring the physiological value of the drug, for the reason that a dilatation of the pupil is only effected slowly by the internal use of Belladonna, and then only by means of large doses. Let this pass, and let us look at the inference which he draws from his truly laborious and careful experiments:

"Careful physiological experiments with Stramonium and its preparations," writes Schroff, page 502 of his Pharmacology, "have convinced me that Daturin is the complete carrier of the whole efficacy of this plant, and that its other, and more particularly its resinous constituents, with which experiments have likewise been instituted, have no share in the action of the drug; I am furthermore convinced that the group of symptoms developed by Daturin is qualitatively identical with the group of symptoms developed by Atropin; quantitatively Daturin differs from Atropin in this, that it acts with double the strength of Atropin. Planta's analysis having shown that the elementary composition of both alkaloids is identical, further experiments will have to be made in order to account for this quantitative difference." From these facts Schroff draws the practical conclusion that, inasmuch as the price of Daturin is twice as high as that of Atropin, the former article can be dispensed with.

We might ask if Daturin acts twice as powerfully as Atropin, why not dispense with Atropin, since half a grain of Daturin will

do as much as one grain of the last named agent? This could not make a particle of difference to the physiological physician; but how would this arrangement suit a physician who is guided in the treatment of diseases by the light of Nature and common sense, instead of being misled by the deceitful dogmatism of our boastful systems of chemical Physiology? A Homœopath might ask: What shall we do with the Sydenhamian scarlet fever, for which Belladonna has proved a most efficacious remedy? How shall we successfully combat an inflammation of the brain which so often yields to a few small doses of Belladonna as its specific remedy? With what right, I would ask, can the so-called physiological physicians taunt their homœopathic brother with his symptom-practice, if they themselves measure the therapeutic value of such important drugs as Belladonna and Stramonium by one or two symptoms, or, as they are pleased to term them, physiological effects, namely, the pulse, the rise or fall of the animal temperature, and the dilatation of the pupil? No homœopathic physician, and, indeed, no philosophical physician of any school would be content with such parsimonious indications; he knows that to every drug the organism is a living unit; it may affect one organ or set of organs, one class of tissues or fluids, more specifically than another; but no philosophical observer institutes experiments with drugs upon the living organism for the purpose of eliciting single symptoms, but with a view of obtaining a knowledge of the totality of the morbid impressions which the drug is capable of producing upon the tissues. It is this kind of knowledge which becomes available in the hands of the philosophical physician as a sign-post, pointing out to the eye of reason and experience the pathological malady to which the drug is inmostly related as its correspondential type, which will wipe out the malady, if made to act upon it in a suitable form, provided the malady is not inherently incurable, or, if curable, has not transgressed the limits beyond which it is no longer accessible to the restorative influence of remedial agents.

This restorative influence is not determined by the accidental presence of one or two symptoms, were they even seemingly of great importance. It is well known that the presence of sugar in the urine is one of the prominent features of glycosuria. We know that the sugar which the animal economy requires for the renovation of the tissues, is manufactured in the liver and that this vital

function is most probably presided over by the fourth ventricle at the base of the brain. Professor Barnard, of Paris, has shown that by puncturing the fourth ventricle of rabbits, an instantaneous flow of urine is obtained which is sometimes clear, but generally contains sugar. Hence the Professor contends that glycosuria is essentially a disease of the nervous system, and that it should be primarily traced to that portion of the nervous system which is more immediately concerned in the gradual assimilation of the nitrogenous albuminates, or the so-called protein bodies in the liver, to the more highly organized tissues. Instead of this process of assimilation going on to its completion, a process of disassimilation is permitted to take place, the result of which is an excessive excretion of sugar by the urine and a consequent waste of the tissues.

In experimenting upon dogs with various poisons, among others with the Curara-poison which is employed by the South American Indians to poison their arrows, Barnard found that this substance will produce glycosuria. "If the animal is fully poisoned by it," writes the Professor, "and the respiration is artificially maintained, a copious flow of tears takes place, all the secretions are excessively increased, the urine is discharged in great abundance, and is found to contain sugar, the dog is diabetic." Homœopathic physicians infer from this apparent similarity of the artificial drug-disease to the natural malady that Curara may possibly prove a specific remedy for diabetes; they certainly have a right to try it in accordance with the rule which guides them in adapting remedial agents to the treatment of diseases generally. Nevertheless the homœopath may be disappointed in his expectation of effecting a cure. The state of impaired innervation resulting in the waste of saccharine matter in the urine, may differ very essentially from the sudden and violent disintegration of the fluids and the excessive excretion of glucose which is witnessed in the case of the dog. The two diseases may run in parallel lines without covering each other; in order that there should be this perfect meeting or agreement, something more is required than an apparent similarity of what may even seem the leading or pathognomonic phenomena of the series. I shall advert to this point more fully in the second part of this section, and content myself, at this stage of my argument, with again impressing upon the reader's attention the important truth that chemical analysis and the purely physical properties of drugs are insufficient

to reveal their true sphere of therapeutic action. In this assertion we are backed up by the greatest living master of Physiological Chemistry, who writes in his chemical letters No. 13, treating of the isomerism or identity of composition of bodies having different chemical and physical properties:

"The form and condition in which bodies appear to the bodily eye, their color, transparency, hardness, etc., their physical properties, have for a long time been considered dependent upon the nature of their elementary ingredients or composition. Some years ago it seemed impossible to imagine one and the same body existing in two different conditions, and it was almost regarded as a principle that two bodies of the same elementary composition in regard to the weight and number of atoms, must necessarily possess the same properties.

"But in organic Nature a number of compound substances have been discovered whose elementary composition is the same, and yet which possess extremely dissimilar properties; we term these compounds ISOMERIC bodies. The large class of volatile oils, such as the oil of turpentine, lemon, balsam of copaiva, rosemary, juniper-berries and others, differing so greatly by their odor, their medicinal action, their boiling point, etc., contain the same quantities of carbon and hydrogen, not an atom more or less of either one or the other.

"In what wonderful simplicity does organic Nature appear before us, when seen from this point of view. With two equal weights of two constituent parts, she produces an extraordinary variety of combinations of the most remarkable character. Substances have been discovered, such as the crystallizing ingredient rose-oil, which, at an ordinary temperature, are solid and volatile, and have the same composition as the gas that burns in the flames of our lamps and candles, and as a dozen other substances, all of them differing greatly in their properties.

"The results which, in their ulterior bearings, are so full of significance, have not been received as truths without satisfactory proofs; a few single observations of this character have been known for a long time, but they had no permanent domicile in the domain of Science until, finally, substances have been discovered whose identity of composition is demonstrable by other means much more positively and convincingly than by analysis and which, in spite of their very dissimilar properties, can be transformed into

one another at pleasure; Cyanuric acid, the hydrated Cyanic acid, and Cyamelid constitute three such bodies: Cyanuric acid is soluble in water, crystallizable, capable of forming salts with metallic oxydes; the hydrated Cyanic acid is a volatile and exceedingly corrosive fluid which cannot be brought in contact with water without being decomposed; Cymelid forms a whitish, porcelain-like mass which is completely insoluble in water. In a hermetically-closed glass vessel Cyanuric acid, by the influence of a higher temperature, is transformed into hydrated Cyanic acid, which changes spontaneously, at an ordinary temperature, to Cyamelid without a single constituent disappearing or a single substance being added from without.

"Cyamelid can be, at pleasure, transformed into Cyanuric acid or the hydrated Cyanic acid. Similarly related are Aldehyde, Metaldehyde and Elaldehyde; Uric acid and the Cyanite of Ammonia; so that one of these substances can be transformed into the other without a single one of its constituent elements being taken from, or a new element being added to it."

Liebig accounts for these remarkable phenomena upon the grounds that matter is not infinitely divisible; and that its atoms cannot be cleft as he terms it, beyond certain bounds. "When writing chemically," argues Liebig, "these atoms do not penetrate each other, but range themselves in a certain order; it is upon this arrangement of its atoms that the properties of the body depends. If this arrangement is interfered with by some external cause, and a new union of the atoms is effected, another body results from this union with altogether different properties. One atom of one body may unite with one atom of another body; or two atoms of one body unite with two atoms of another body; four may unite with four, eight with eight; in all these unions the percentage of atomic composition remains absolutely the same; the chemical properties, however, change,—for in this case we have compound atoms, one containing two, another four, and another eight or even sixteen single atoms."

If, as these examples abundantly show, a simple change in the juxtaposition of the constituent atoms will sometimes lead to the development of totally different properties without the number or weight of the elementary atoms being affected by the change, how could we ever expect to be able to determine these new properties

by a chemical analysis which would reveal the same atomic composition, a perfect isomerism in the case of these as well as in that of a number of other bodies? By what process of reasoning should the chemist be led to suspect that, by adding one atom of Chlorine to the Protochloride of Mercury or the so-called Calomel, this agent whose passage over the mucous lining of the œsophagus and stomach is perfectly harmless, is transformed into the most corrosive poison? If we desire to become acquainted with the physiological effects of these chemical compounds, we shall have to investigate them in the manner which has been vaguely foreshadowed by Haller, pointed out with a bold prophetic spirit by Baron Stœrck and finally reduced to a compact and logical system by Hahnemann. Purely toxicological effects may be observed upon animals, and may likewise be found recorded in the dark pages of human crime and ignorance; but if we wish to determine the precise character of the medicinal virtues with which chemical bodies, plants or animals are endowed, we shall have to institute a series of systematic provings upon the human organism in a state of health, with all the devotion, care and perseverance of philosophical investigators. What is it that distinguishes the poisonous monkshood chemically, from wheat? According to the testimony of the crucible, both these substances, and indeed all organized or organizable bodies, are composed of carbon, oxygen, hydrogen and nitrogen in varying proportions. But can it be said that a mere difference in the number and weight of the atoms of these constituent principles sufficiently accounts for the extraordinary difference between the properties of these substances? One being a deadly poison and the other endowed in an eminent degree with the faculty of sustaining life.

One of the most remarkable evidences of the inadequacy of chemical analysis to determine the active principle of a drug, or to discover the line that separates the deadly and wholesome in nature, is given in a late number of the "English Medical Press," which states that the poison of the cobra, the most venomous of the East India serpents, has been chemically analyzed, giving the following results: carbon 46; nitrogen 13; oxygen 6; sulphur 25; the rest hydrogen. This is exactly the composition of beer yeast, the latter being used in manufacturing the staff of life—bread; the former being so deadly in its nature that even when taken from the

snake and preserved, and afterwards injected under the skin of animals, it is immediately fatal.

In analyzing the productions of the vegetable kingdom, the chemist loses sight of the living essence upon whose presence, in the inmost tissues of the organized being, its individuality and the development and maintenance of its specific form depends. What makes each thing to be what it is? What preserves its form? What is it that makes the Aconite-plant to be something essentially distinct from wheat? What is it that constitutes the rose a rose and the tulip a tulip? Is the horse distinguished from the cow in no other manner than as a peculiar system of chemical attractions and repulsions? I shall endeavor to answer these questions in the second part of this section. I here desire to arraign the undue pretensions of Chemistry before the tribunal of Common Sense; I desire to show by anticipation that there exist forces or principles in Nature which, although they regulate the movements of, and actually constitute the inmost essence of organized substances, yet are entirely, and by their very natures must and perhaps always will be, beyond the ken of destructive chemistry.

Chemistry operates by quantities, not qualities. Physiological Medicine imitates chemistry in this, that its adherents seek to determine the power of drugs by weight and fire. How is this possible, I would ask, if we consider that the same quantity of Quinine which a patient swallows, is again found, by exact weight, in his urinary or other secretions? Yet a fever and ague may have been cured during the ingestion and excretion of this drug.

According to Lehmann, most of the soluble alkaline salts, such as the Nitrate of Potash, Borax, Iodide of Potassium, Bromide of Sodium, alkaline Carbonates, Silicates, Chlorates, etc., are found unchanged in the urine. Yet, do not all these substances, during their passage through the organism, affect the animal tissues with great power? And, if they do, does not this fact reveal the presence of active forces which it is utterly beyond the province of the laboratory to discover.

Nature is something more than a system of chemical combinations determinable by chemical formulas; Liebig designates man as a "walking furnace." Chemists take pleasure in applying the

technicalities of their science to the movements of the living frame; they speak of the combustion of food or the oxidation of tissue, as though food and tissue were actually burned and oxidized like oil in a lamp or iron by atmospheric oxygen. We understand, and should be disappointed if it were otherwise, that the movements of this living machinery of ours should rest upon chemical and physical laws as their ultimate basis, and that the material elements of Nature should become the substrata out of which the life-forces weave the framework of the organism in obedience to eternally true and wise laws. But even if we are willing to admit that in the progress of scientific inquiry we may succeed in accounting upon physical principles for the osmotic harmonies and marvellous adaptations of the living organism, yet Chemistry will never reveal to us the law and organizing power which fashions the molecules of Nature into liver-cells, agglomerates these cells into one compact glandular organ and endows this organ with the specific function of secreting the bile in order that this powerful fluid should again be re-absorbed in the intestines, and rendered, in its turn, instrumental in promoting the process of assimilation of the so-called Protein bodies to organized tissues. In the presence of the living man, the chemical formulas which are supposed to express in scientific language the elementary composition of his physical frame, become vague and even unmeaning generalities. Physiological Chemistry has acquainted us with a number of constituent principles of the human frame, which homœopathic practitioners often have to administer as nutrient elements in cases where a deficiency of these principles in the composition of their respective tissues induces disorganizations. Thus Silicia may be required in a case of enchondroma, a morbid development of cartilaginous tissue by which the formation of osseous tissue of the normal form and consistency is supplanted in the living organism. The Fluoride of Calcium may prove useful in diseases of the enamel and dentine of the Teeth arising from a deficiency of that substance; and the Carbonate and Phosphate of Lime show a wonderful amount of restorative power in osseous disorganizations arising from a deficient supply of these important constituents in the vertebral column, and in the bones of the extremities. Let it be understood, however, that these substances may not be required in those ponderous quantities in which the adherents of the Physiological School are accustomed to

administer their drugs; let us remember that the osmotic capacity or permeability of the delicate cell-walls of the affected tissue may have become impaired to such a degree that unless we present the nutrient material in a highly attenuated form, it could not penetrate into the inner chambers to be there made subservient to the purposes of life.

Who would not acknowledge the glorious achievements of modern Chemistry with feelings of gratitude and respect! What physician would wish to be deprived of the many valuable and useful additions to his Materia Medica, for which he is indebted to this pet of science. But we need not fall down before this modern Juggernaut as the besotted Hindoo throws himself under the crushing wheels of his God. We have a right to be alive to the foolish and often monstrous assumptions of this Science. When a Chemist undertakes to sneer at our old faith in a vital force, and to substitute in its place the doctrine that life is a result of chemical attractions and repulsions and of the physical laws which govern the movements of material molecules, we have a right to look with suspicion upon such bold and new-fangled innovations. We cannot afford, in such a case, to take sounding words and employ formulas as proofs. If Bibra, Chivreuil, Frémy and other Chemists who have analyzed the brain, want us to believe that Fat and Water, Phosphates and Chlorides, Albumen and Soda, constitute the substance of this organ; if they go so far as to indicate these substances in definite numbers and to point to a little more of one and a little less of the other of these ingredients as the difference between the brain of man and that of mammals, reptiles, birds or fishes: I call for the counter proof. Make me a brain, and I will believe you. Make me a wilted leaf; analyze it in your crucible and retort with the most perfect care, and then restore it to my wondering sight; I will throw myself prostrate at your feet and worship the creating God. Alas, alas, the Chemist will never reach this pinnacle of glory; he may ever destroy, but he will never organize life. LIFE IS; it is an essence whose particular manifestations in Nature have a beginning and an end and obey laws which it is man's glory and delight to study and comprehend. But what a fatal presumption to suppose that the inmost essence of living things, and, indeed, of any thing, can be apprehended by the microscope or by the destructive agencies

of a chemical laboratory! How utterly would the rhinoplastic skill of a Diefenbach fail in fashioning an artificial nose or lip, if life were not transmitted to the organ by the parent body! Sever its connection prematurely with this fountain-head of vitality, and the most skillfully-made organ perishes.

It is possible that metaphysicians may have regarded the labors of chemists in the domain of Physiology with a feeling of disrespect. But how can the thoughtful and philosophical observer of the Universe, who views this great whole as a coherent system of means and ends, from the inmost centre to the outermost periphery, behold the assumptions of chemical Physiologists with any other feelings than those of pity and amazement, when even Lehmann, this pure-minded workman in the vineyard of science, winds up the methodological introduction to his Physiological Chemistry in the following extraordinary challenge to metaphysics:

"We have not hesitated to avow that we have assumed a thoroughly radical point of view, in reference to specific vital phenomena and vital forces; for we cannot rest satisfied with the mysterious obscurity in which they have been artificially enveloped. With the physicist we would uphold the reality of phenomena; and while we admit that the consciousness of the reality of matter is only the result of an abstraction, we must regard this abstraction, by which we recognize the immaterial, the spiritual and the force, as originating in reality. We therefore believe, with the diffidence beseeming a genuine student of Nature, that it would be wiser and more conducive to the spread of true knowledge to adhere in the study of vital processes, to matter, and to the law by which it is determined, than (following the fictitious abstractions of dynamical processes) to assume that there exists in life a higher power of the spiritual force, pervading matter. While, therefore, in opposition to the views of these natural philosophers, we must refer all force t. matter, we have no fear of degrading vital phenomena to mere mechanical, physical and chemical processes, since our most exalted conception of Nature and the sublimest natural philosophy emanate from the very simplicity of physical laws, and the unlimited variety of phenomena to which they give rise."

And further on, Lehmann somewhat sneeringly concludes in this

strain: "It would be well if these spiritualist philosophers would look down from the high stand they have chosen, and deign to believe that there are some among those experimentalists, who, clinging to matter, and gathering their facts with ant-like industry from the lowly earth, notwithstanding that they have long held communion with the poet-philosopher Plato, and the philosophic-natural inquirer Aristotle, and have some familiarity with the paraphrases of Hegel and Schelling, are yet unwilling to relinquish their less elevated position. If these happy admirers of their own Ideal had descended from their airy heights, and closely examined organic and inorganic matter, they would not have deemed it necessary to assume that, besides Carbon, Hydrogen, Nitrogen, and Oxygen, organic substances must also contain an ORGANOGENIUM, or latent vital force, or whatever else they may be pleased to call it. Had they sought information from a chemist, they would have learned that, when exposed to the clear light of logic, there is no essential difference between organic and inorganic bodies: a chemist, totally unacquainted with organic matter, would A PRIORI have deduced all these accidental differences of matter from the doctrine of affinity and the science of Stoechiometry, evolved from dead matter. However these advocates of a romantic poetry of Nature may despise the swarm of industrious investigators, who are often unwearyingly occupied for years together in endeavoring to collect a few firm supports for the great edifice of a true Philosophy of Nature, we do not despair of seeing our work rise in simple grandeur, and more durable and lasting than those sophisms of natural philosophy, which, passing through ages, from Pythagoras and Empedocles to Schelling and Hegel, have, like the sand of the ocean-shore, been alternately upborne by one wave and engulfed by the next."

Here we have it boldly and magnificently put forth by the royal fiat of one of the high-priests of the Chemico-Physiological School, that there is no essential difference between organic and inorganic bodies; a cabbage-head is essentially the same as the head of a Newton, a Hahnemann, a Swedenborg. The only difference is in the number of the constituent atoms of Carbon, Oxygen, Hydrogen, and Nitrogen of these heads respectively. This it is that distinguishes a jackass from a philosopher, and accounts for that wonderful diversity of human intellects and features which,

more conclusively, perhaps, than any other physical demonstration, testifies to the agency of a Creative Power whose means are as boundless as the beauty and richness of his designs are enchanting and varied.

Oh, vain and boastful formulas in which the Chemist himself has very little, if any, faith. Physiological Chemistry is no science, a science has a rallying-point, a common centre round which its phenomena group themselves in logical order; Chemistry has no such central principle to offer to her bewildered and pains-taking adepts. It offers an almost endless mass of acids, salts and formulas ingeniously combined, and deduced from laboriously conducted analysis, but affording very little, if any, satisfactory knowledge of the vital tissues and movements which the Chemist seeks to account for. The incoherency and confusion which prevail in the domain of Physiological Chemistry, constitute the despair of even such a penetrating and indefatigable student as Lehmann. "In the absence of a scientific principle of classification," writes this distinguished man, "we juxtapose the substances which are met with in organisms, according to the antiquated irrational division of bodies; we place the ethereal oils, resins and coloring matters after the indifferent, crystallizable and non-nitrogenous bodies. But can there be anything more irrational, more illogical, or even more absurd, than a division of bodies in accordance with the most accidental of all physical properties, color? The technical use has been relied upon to cover up this absurd proceeding; or might not chemical agents have been classified with equal right, in accordance with their taste or smell? On one occasion this basis of classification was adopted in order to distinguish the processes of fermentation from those of decomposition. Nor is the group of ethereal oils and resins any more rational, for these substances likewise are in a great measure possessed of such different properties, that they cannot be ranged in one group by a scientifically-constructed system of chemistry. Nor do ordinary methods of systemization facilitate any more the making of systems, since it is necessary, in a science which makes the observation of natural processes its special object, to search for fixed and common centres from which the endless variety of properties and phenomena may be derived and a truly scientific whole may be built up. What renders the study of Chemistry so extremely difficult, and degrades it to a mechanical drudgery of the memory, is the fact that properties which are

loosely connected, or have no relation whatsoever to each other, are grouped together as by mere chance. In Chemistry, logical ideas are as yet almost entirely wanting. Not till Chemistry shall have taught us to combine the properties of every single body into one organic whole in close connection with each other, will she be permitted to claim her place by the side of Physics as equally worthy of respect."

And in speaking of the so-called nitrogenous bodies, or the albuminates and their derivatives, which are bodies of very high atomic weight, and are chiefly depended upon by the living organism for the renovation of tissue, Lehmann is emphatic in expressing his doubts concerning the accuracy and perfect reliability of chemical analysis.

"It is unfortunately among the substances belonging to this division," writes Lehmann, "that we meet a number whose atomic composition cannot be tested by a comparison with their saturating capacity. Such substances either do not combine with other substances in definite proportions, or else they combine in such varied proportions that it is impossible to infer from their numbers, which combination should be regarded as the neutral union. The uncertain variations in the numbers of the saturating capacity among this class of bodies are frequently no less than the uncertain numbers of elementary analysis; in other words, the atomic weight inferred by calculation from the saturating capacity is frequently NO LESS UNCERTAIN than the atomic weight derived from the elementary analysis.

"If these particular rules, which are recognized by all chemists, be followed, and the properties of the albuminous bodies and their derivatives be compared in accordance with these considerations, we shall readily perceive what credit should be attached to the formulas set up for the composition of these bodies, and with what frivolous temerity these most problematical of all formulas have been applied to Physiology only to plunge this science into a new labyrinth of vague dreams and fantastic fictions."

Throughout his interesting work on Physiological Chemistry, Lehmann utters a cry of distress when the frail bark of his science dashes against the rock of impossibilities. Chemistry cannot produce the analysis of a single vital fluid which is perfectly accurate and reliable. Moreover, Chemists, in spite of their

pretensions to rigorous science, permit themselves to indulge in speculative theories. Indeed, all that there is in Chemistry of scientific generalizations, is of this speculative character. Mulder's protein-bodies, upon which he builds his chemical card-house, are hypothetical creations. The presently received doctrine of conjugated or copulated combinations; Berzelius's theory of organic radicals and of Metro-chemical dualism; Dumas's theory of substitutions and metalepsy, are speculations, which, after having subserved a momentary purpose, may be utterly dissipated by subsequent and more plausible hypotheses.

Say what you will, the analytical understanding is not exclusively intrusted with the business of solving the great problem of Life and discovering the laws of Universal Order. The human soul is endowed with another faculty, which, if not higher than the understanding, is at least of co-ordinate importance. I mean the faculty of reason. Le Verrier had discovered his planet before it had made its appearance in the field of his telescopic vision. The Chemist will never succeed in determining by his analysis the teleological principle of combination of the human organism. Why is man made as he is? Why is the stomach located where it is? Why does the liver fill the right hypochondrium and not the left? or why does not the heart throb in the right side of the thorax instead of the left? These questions might be multiplied without end to the utter shame and confusion of the chemical or histological Philosopher who cannot even create a blade of grass, and simply multiplies the number of mysteries the more deeply he penetrates into the Holy of Holies of Nature's own workshop.

And when the Chemist undertakes to account, with the feeble and deceitful glimmer of his science, for the origin and nature of disease, and to indicate the means by which this enemy should be met, how futile and impotent his exertions appear upon this new stage of human effort! "Is there a single disease," asks Lehmann, "that is not attended by chemical changes? Can we ever hope to comprehend or explain the nature of any process, if we are ignorant of its integral factors? Life cannot exist without chemical movements, disease cannot exist without chemical changes."

It is by these chemical changes that the Chemist expects to determine the character and to measure the intensity of the pathological process. Vain expectations, fallacious hopes! The Chemist abandons the field even before he is fairly engaged in the battle against the arch-fiend disease. "Can we be said," inquires Lehmann in the concluding paragraph of his truly admirable work on Physiological Chemistry; "can we be said to possess anything approaching a phenomenology of pathologico-chemical processes in the science known as Pathological Chemistry? Are we even in possession of investigations capable of exhibiting the casual connections of these pathologico-chemical phenomena? Or are those which we do possess, conducted with sufficient exactness to justify us in drawing from them any more general conclusions? What has been, or can as yet be done, in Pathological Chemistry? Some few factors or resultants of the metamorphosis of animal matter have been investigated in a number of diseases, and in the most favorable cases the results have been compared together, although they very frequently did not admit of comparison. And even if the observations made on one and the same object in different conditions, did actually admit of comparison, we might indeed derive from them proofs or counter-proofs in reference to some popular view in Humoral Pathology, but they could never afford us any insight into the pathological process in the disease in question. It has only seldom been considered that it is indispensably necessary to the comprehension of a pathological process, that we should simultaneously investigate, if not all, at least many of the factors and resultants of one and the same object, and that we should endeavour to ascertain the mutual relations of the different parts of the group of phenomena. Instead of instituting accurate analysis of the urine, the blood, the solid excrements, and the expired air, in one and the same individual, and making careful determinations of the quantities of the egesta when compared with the ingesta or the weight of the body, infinite pains have been taken to compare the composition of the blood in different diseases, without a suspicion of the insufficiency of our analytical methods, and their inability to afford us an insight into the internal metamorphosis of matter. We believe that we have already sufficiently characterized the deplorable nature of most of the analyses of morbid urine. Diabetic urine has frequently been examined, the other juices have also been analyzed in diabetes,

and sugar has every where been found. Yet this much discussed disease has never been investigated with reference to the general metamorphosis of matter; on no occasion has any attempt been made to determine the ingesta and egesta of the body during its continuance; and even those experiments which have been made to determine the relation of nutrition to the formation of sugar, have either been left incomplete, or have utterly failed in their object, while the relations of respirations, which are so important in this disease, are still shrouded in complete obscurity. A comprehensive examination of the kind to which we refer, is essentially needed in the case of inflammatory fever, or the inflammatory process accompanied by fever, which constitutes one of the main processes of most diseases. It would have served as the first point of attachment for a systematic inquiry as the keystone to a true system of Pathological Chemistry; a more favorable opportunity could scarcely be found for establishing and examining from a physical point of view these complicated relations in the deviations from the normal cause of the metamorphosis of matter. But the ground before us is still unbroken, and the fruitful soil has as yet yielded little more than weeds."

And weeds it will yield to the end of time. Lehmann's new fangled differential calculus will never determine the character of the morbid process in any given case in such a manner that the difference between the pathological and physiological status can be equalized by another chemical equation yielded by the chemical composition of the drug. All this seems very learned, yet is it any better than gilded dross? How is the Chemist going to determine the difference between morbid and healthy blood, morbid and healthy urine, morbid and healthy brain, morbid and healthy chyle? Considering that every analysis, even the most accurate, of these substances in their normal condition, is as yet imperfect, and to that extent unreliable, would not those determinations be hypothetical? And let us suppose these determinations could be carried out with all the precision of scientific truth, the difference between the normal and the abnormal status of the tissues would not be the disease, but a result of that morbid process which had disturbed the harmony of the physiological functions. It is this process and its safe and speedy absorption, neutralization or hushing up of some kind or other, which constitutes the object of treatment.

Proud man who seest the mote in others' eyes, but dost not see the beam in thy own! The physiological physician would fain have us believe that he never swears by the words of a master. Tell him that he is enslaved by a system, and a very foolish and absurd system at that, and he will consider himself aggrieved like a martyr, and look down upon your boorish ignorance with supercilious contempt. Yet what does Physiological Chemistry avail him in the treatment of hydrocephalus? If the analysis of the effused fluid reveals a relative increase of Potash and the Phosphates in comparison with the Chlorides and Soda, what does this kind of knowledge amount to in practice? How far does it facilitate the treatment of this terrible disorder to a physiological physician?

One of them declares that the water in the brain is the main object of cure, and gives Digitalis, Cantharides, Squills, &c., to act upon the kidneys; another wants to remove the water by the bowels, for which purpose he administers drastics, such as Colocynth, Elaterium, &c.; a third gives tonics, such as Iron and Bark.

"As long as Chemistry," writes one of the most brilliant thinkers of our School, Dr. Von Grauvogl, "has not healed any of the cases which Old School physicians have pronounced incurable, and many of which are cured by homœopaths, she has no right to arrogate to herself dictatorial powers over Physiology, Pathology, or Therapeutics. If Liebig asserts, page 311, vol. I. of his Chemical Letters, that a knowledge of the cause of the origin and progression of putrefaction in organic matters renders the question concerning the nature of many contagiums and miasms capable of a simple solution, why then does not Agricultural Chemistry cure the potato rot and the grape-disease? What right has Chemistry to meddle with the laws of the living organism, if she is not even able to manage the organic life of plants without heart, stomach, nerves, blood, brain, &c., and which are endowed with an extraordinary capacity for effecting a compensation of substance in exchange for excessive waste or considerable privations?"

Why do we often smile on beholding a fashionable physician riding about in his carriage with stethoscope in hand, very often for no higher purpose than that of having all the appearance of a man who is privileged to watch on the threshold of Nature's mysterious temple for such oracles as the Pythian Goddess may

vouchsafe to his listening ear? What, principally, are the practical advantages of auscultation and percussion beyond a more accurate knowledge of certain pathological conditions, which an examination conducted with these new means of physical diagnosis enables us to obtain? After having ascertained with the most rigorous exactness the presence of pneumonia, and having determined the precise locality, form and complications of the inflammatory process, how then does the subsequent treatment which the physiological physician inflicts upon his patient, differ from the old-fashioned treatment of humoral doctors? Why, he bleeds, leeches and blisters the patient; he deluges him with expectorants and diaphoretics; he administers Tartar Emetic, and pursues in all respects the very same course which any other so-called rational physician would adopt. Unless he should prefer the stand-still or do-nothing method, which is the latest crowning glory of the Physiological School. A most remarkable result of truly Herculean labors! At no time has the morbid process been watched with more anxious solicitude than at the present. Thousands of bodies have been opened with the most heroic perseverance; the morbid tissues have been analyzed in the crucible, or examined with the microscope; and the post-mortem appearances of disease have been described in ponderous volumes, with a systematic care, and with such perfect reference to the corresponding symptoms which had been observed during the life-time of the patient, that it would seem as though the morbific principle, which had so far eluded the grasp of pathological investigators, ought to have been discovered, and that the treatment of diseases ought to have become a matter of scientific precision. But, alas! "parturient montes et nascitur ridiculus mus," the mountains have been in labor and a silly mouse has been born. The gentlemen of the Physiologico-Pathological School have come to the sapient conclusion that the process of disease is only a temporary mistake, and that the best thing that can be done for the suffering organism is to help it along by simple drinks, gum-water, dietetic and hygienic means, and to shun all active treatment, unless it be of a gentle character which will not interfere with the natural course of the disease, and will otherwise conduce to the comfort of the patient, and effect a temporary palliation of his sufferings. Between the violent and meddlesome treatment of one class, and the more humane treatment of the so-called expectant doctors, we cannot hesitate to hail the aban-

donment of the bloody and destructive practices in vogue among a majority of Old-School physicians, as a laudable progress in Therapeutics. Yet in either case we are struck with the fact that Therapeutists are not so much bent upon interrogating Nature for her own System of Cure, as upon establishing their whims and notions as the lawful fiat of the Schools.

Has Nature her own System of Cure, and has this System been discovered? Let us devote a few pages to the consideration of this all important question.

PART II.

PRESENTATION OF THE HOMŒOPATHIC LAW OF CURE AS A COSMOGONICAL PRINCIPLE AND AS THE BASIS OF THERAPEUTIC SCIENCE.

a.—The Homœopathic Law presented as a Cosmogonical Principle.

It is claimed by the followers of the Homœopathic School that its teachings and practices constitute the domain of Nature's Science of Therapeutics. It is claimed by them that homœopathy is not a mere reform of medicine, but a discovery. It is not denied by the homœopaths that the histologists and chemical analytists of the Physiological School have enriched the domain of Medicine with many valuable contributions in every department of medical inquiry. Like the Dresden alchymist who, in order to hush the clamor of the people for gold, set about contriving a crucible in which hard metals could be melted, and invented the porcelain; or like the sons in the fable, whose father bequeathed to them a field in which a treasure was hidden that afterwards came to light in the shape of a rich crop of wheat; the labors of physiological chemists and microscopists have neither resulted in the discovery of the life-principle nor in the establishment of therapeutic truth, but they have enabled us to understand more clearly the composition and functional activity of organs; to interpret more correctly the subjective phenomena of disease; to distinguish more accurately the various morbid secretions and disorganizations. Yet, in spite of all these laudable advances, the framers of the Physiological School of Medicine have, on the other hand, been led to conclusions which are utterly destructive of science, and subversive of truth.

The fundamental error of physiological physicians consists in their ignoring the fact that health and disease differ from each other in their essential principles. To an honest and common-sense man of the people, whose mind is not crushed down by ponderous learning, the statement that health and disease do not essentially differ from each other, must seem to imply a monstrous paradox. Nevertheless, it is claimed by these so-called physiological therapeutists that the movements of the healthy and the sick body are governed essentially by the same laws, and that the phenomena of disease are only a temporary mistake on the part of the normal vitality, an accidental deviation from the straight line of health. A patient burning up with fever, or suffering excruciating agony from gravel or gout, is really no worse off than a blooming girl enjoying the intoxicating pleasures of the dance, or the hunter tracking his game with his trusty rifle. It seems highly improbable that men in their senses should advance and try to uphold such doctrines by scientific research and argument. I must, therefore, claim the privilege of substantiating my assertions by quoting a few paragraphs from one of the latest and most celebrated works of the Physiological School, Professor Virchow's work on Cellular Pathology.

"The idea of disease," writes this brilliant author, "has become more and more purified from the character of ontological personality which had adhered to it from the mythical age, and a beginning has been made of absorbing this ideal entity, with its separate existence, into the idea of life generally. Disease generally being a condition proper to living organized beings, whether animals or plants, it can only be regarded as one of the forms in which the life of organized individuals is capable of manifesting itself.

"Hence, there is no ESSENTIAL difference between Physiological and Pathological laws, NONE between the forces and substances by which the healthy, and those by which the sick life exists, but only an essential difference in the CONDITIONS in which the general laws of life become manifest; in which the forces and materials of life become active.

"The uniform cause of all phenomena, in health as well as in disease, is life itself; there is no disease existing independently, separate and distinct from life.

"What we call disease, is an abstraction, a conception of the

mind by means of which we discriminate between the sum of vital phenomena and between certain groups as parts of the whole, though no such discrimination is based upon a separation in Nature. Such abstractions are necessary to enable us to convey to others an intelligible comprehension of the relation of health to disease. But in the practical treatment of diseases, and in the diagnosis of individual cases, such abstractions have to be abandoned, lest the disease should lead us to overlook the patient, and the ideal conception should induce us to neglect the reality. The patient is the only object of a physician's attention, who should never forget that his ultimate purpose is to relieve human suffering."

This paragraph plainly and emphatically substantiates my assertion that the laws of health and disease are held to be identical by physiological therapeutists. These gentlemen analyze pus, and find that its chemical composition differs from that of blood, lymph or mucus only by the number and weight of its atoms of Carbon, Oxygen, Hydrogen and Nitrogen; they analyze other morbid exudations and transudations, and find to their amazement that they are chemically constituted of the same ingredients as the normal secretions. Hence, they jump at the bold conclusion that, inasmuch as the same physical or chemical laws govern the normal as well as abnormal formations of the organism, health and disease are simply two different conditions of existence, two different manifestations of one and the same principle of life, disease being a manifestation depending upon or brought about by accidental influences of a disturbing character.

The great error of the Berlin Professor consists in overlooking or ignoring the existence of innate morbid properties, or capacities for, or susceptibilities to, the various diseases which have infested this perishable humanity of ours from the very infancy of the human race. While the organism continues to exist in normal conditions of atmosphere, temperature, ingestion of food, exercise and the like, the susceptibilities to diseases remain latent in the tissues; but, if the organism should step out of these normal conditions of an harmonious vitality, and should become exposed to abnormal influences, such as draughts of air, suppression of a violently excited perspiration, excessive eating or drinking, exhausting labor, tumultuous passions, a sudden and excessive joy,

anger, grief, mortified pride and the like, the morbid properties or susceptibilities to disease which had hitherto remained latent, become active states of existence, or more or less serious, painful and dangerous diseases. It is undoubtedly the same life-force which I have so often alluded to as the cosmic force or the Living Sphere which, proceeding out of the eternal fountain-head of Life or the Esse of the Father, fills all space in immeasurable successions of degrees of intensity and power, even to the ultimate boundaries of material Nature, sustaining and perpetuating all created individualities, each in accordance with its inherent laws of order and functional destiny; I repeat, it is the same life-force or life-essence that regulates and preserves the harmonic movements of the organism, its true physiological life, and which, on the other hand, develops latent morbid properties into active conditions or pathological states, known and described as diseases. Hence, physiological and pathological, so far from being convertible terms, are, on the contrary, antagonistic to each other, the former expressing harmony of functions and a blissful feeling of health; the latter implying disharmony, pain, disintegration and death.

In another part of his work the learned Professor of Clinical Medicine and Pathology in the University of Berlin reasons in this wise:

"The difference between health and disease, between Physiology and Pathology, is not to be sought in the objective conditions of the organism, nor in the stimulations, disturbances, tensions and restorations which the body experiences; it is always the same living body with its living elements; it is the same classes of stimulants, the same laws of disturbance, of tension and restoration, in one word, the same materials and forces which become active.

"The SOLE difference depends upon the degree of importance which an external agent acquires according as one or the other condition of the body and its elements happen to prevail, and upon the influence which certain disturbances happen to exercise over the continuance of the body and its elements. It is the CHARACTER OF DANGER which imparts their peculiar appearance to the morbid processes, and which is determined by the extent or intensity of the disturbance and by the increased difficulty in restoring the equilibrium. The same process may, or we should

say, must be both physiological and pathological; the same disturbance, the same restoration of equilibrium may take place within the same physiological and pathological degrees of latitude. We do not mean to say that every species of external agent which operates as a morbific principle, belongs to the ordinary vital stimuli, but we do mean to say that no morbific agent is capable of occasioning vital manifestations in the body, which are essentially distinct from the normal phenomena of vitality."

If the normal and abnormal phenomena of vitality are not essentially distinct from each other, how happens it that the former are so frequently accompanied by exquisite sensations of delight, and the latter are no less frequently attended with excruciating pain? When Leibnitz promulgated his doctrine of optimism, the cynical Voltaire was undoubtedly right in taunting the German philosopher with the question, whether a patient who was undergoing the operation of lithotomy could be induced to admit that a stone in the bladder and all the sufferings incidental to the extraction of this concretion, were the best possible condition imaginable. It is undoubtedly true that laws govern the formation of stone as well as the normal secretions of the bladder, but it is absurd to think that an important and painful disorganization like stone in the bladder, does not involve something more than a mere accidental deviation or mistake as it were, of the normal vital action. There is a morbific cause at work in the development of this concretion essentially distinct from the normal forces of life, and obeying laws that are specifically at variance with the laws of life which they seek to subvert.

I will introduce one or two additional quotations bearing on this subject, after which I shall be able to enter more intelligibly and satisfactorily upon a logical exposition of the fundamental law and general teachings of the Homœopathic School.

"We may undoubtedly say," writes Professor Virchow in his Special Pathology and Therapeutics, "that many morbid processes occurring in certain localities, show qualitative differences from the physiological processes occurring in the same localities; but we are never justified in inferring from these differences that morbid processes and the vital process with its numerous possibilities, are

essentially distinct. Life is realized at every point in accordance with local possibilities, and hence may manifest itself differently at different periods even in the most minute portion of the organism, even in the same cell."

And lastly the same distinguished Professor indulges in the following very plausible but very deceptive lucubration: "These laws (of vitality) continue as long as the vital movement continues; they exist in the same form and number in a healthy as well as in a sick body; the difference consists wholly in their manifestation being different. The same natural law manifests itself differently according to the conditions in which its manifestation takes place. Hence the difference between the body in health and the body in disease can only be founded in the different conditions in which this manifestation takes place, and though the vital phenomena should appear ever so much altered, yet it is never new laws, but only new conditions, that have operated.

"If we wish to build up pathological systems, they should simply be etiological, not nosological. Nosological systems belong to the past; systems of conditions are alone possible, and Guerin's invitation to build up an etiological system of medicine, is perfectly justifiable.

"The idea of disease should be freed from an exceptional ontological meaning; diseases are not endowed with essentiality, like plants and animals.

"Not diseases, but conditions constitute the object of Therapeutics; the question is simply a change in the vital conditions."

It is undoubtedly true that the antiquated abuse of nosological systems should be abandoned as irrational. But is it less irrational to maintain in the face of Nature and common sense that diseases are governed by the same laws which preside over the harmonious movements of the organism? Is it true that Cholera, Smallpox, Scarlatina, Whooping-cough, and so many other pathological plagues of this afflicted humanity are simply accidental deviations of an otherwise essentially normal principle of life; not states of being essentially opposed to the normal life of the organism and depending upon the operation of morbific causes which, when permitted to act upon the living tissues, can no more result in

manifestations of harmonious vitality than a hyena could manifest the gentle instincts of the lamb? There must be other causes besides purely atmospheric influences,—which co-operate in the production of disease. The etiological system of medicine which is called for by the Berlin Professor, if constructed in accordance with the facts of Nature, will not indeed be a stale enumeration of long and wearisome categories of names of diseases, the offspring of man's fantastical genius; nor will it be a mere classification of atmospheric or hygeinic conditions as the primary causes of diseases. It will be the science of disease, not a pathological arrangement, but a doctrine elucidating the vital truths that, as evil differs from good, so does disease differ from health, not as a simple negation, an accidental deviation of the normal Life from its own laws of order, these laws remaining in fact equally operative in disease as in health; no indeed; Nature's etiological system would show that diseases are positive states of existence, essentially at variance with the normal functions of the organism, and obeying laws of order which are no more identical with the laws of physiological harmony than darkness is identical with light, or civil war identical with national peace and prosperity. The very arguments which philosophers of the so-called Physiological School resort to for the purpose of wiping out all lines of demarcation between health and disease as two essentially distinct states of existence, suggest to my mind the inference that the fact of disease cannot be accounted for except by calling to our aid the existence of principles or forces which the crucible and the microscope will never reveal to the senses.

"It is beyond doubt," this is the language of a recent pathological authority, "that a certain number of individuals are attacked with sickness at the same period, in the same locality and in the same manner. But what must a man of common sense think, if he is told that the most pernicious diseases may be caused by a somewhat wet spring, by a hot summer, or by a few fogs during fall? How can we remain patient, if the most diversified diseases which happen to prevail at the time, are derived from these simple conditions with the most imperturbable faith? Croupous diseases, cutaneous eruptions, catarrhal affections, dysentery, typhoid fever, pnuemonia, articular rheumatism, pains in the limbs; all these affections, if assuming an epidemic form, are

supposed to owe their existence to the prevailing state of the weather, whether warm or cold, dry or wet. If the weather is hot during a prevailing dysentery, the disease is said to be caused by the heat of the day; if cool, the cool nights bring on the epidemic. If we have a dry winter, the lungs are inflamed by its cold blasts; if the winter is wet, the pneumonia is superinduced by the damp and cool atmosphere. Thus it is that we account for the origin of diseases as best we may, by accusing the weather, because we do not know what else to lay the blame to. Daily experience shows moreover that hot summers or cool and damp winters frequently pass away without such diseases ever occurring, and that whole districts and a number of individuals remain intact although exposed to the same atmospheric influences."

I can readily admit with the physiological chemist that, even in disease, the inmost vitality remains unaltered; the idea of immortality implies a principle of essential identity which would seem beyond the reach of destructive forces; I am not prepared to admit that this spiritual organism which is destined to exist in its integrity and fullness of development beyond the grave, and must even constitute here below the inmost life of this material frame, can be tainted by disease. Disease is essentially confined to this material body, the body of sense, which, after its invasion by any of the morbific principles which pervade the surrounding spheres, presents a specifically altered form of vital action and reaction which we designate as a form of disease. Grauvogl justly argues that such a specific alteration of the normal state of vital action and reaction, or, in other words, such a disease, differs from this normal state as much as the excess of Nitrogen and other ingredients which are forced upon wheat contrary to its own law, are no longer wheat, but constitute a disease known as UREDO FŒTIDA or rust." It is the high aim of Homœopathy not only to heal the sick more promptly and efficiently than the old methods have been able to do, but to establish order in the domain of Pathology and to elevate the mind to the perception of universal truth. If I endeavor on the present occasion to contribute my mite to the attainment of this exalted mission of our cause, I beg to remind the reader that her advocates generally, and more especially those among them who endeavor to promulgate a more philosophical perception and a more comprehensive application of the Homœopathic Law, must be

prepared to meet with indifference, and even with opposition and misapprehension.

This was old Father Schreiner's fate. When talking to his Prior of spots which he professed to have seen on the disc of the sun by means of his telescope, the Prior rebuked him with these words: "I have searched Aristotle to find a confirmation of such a statement; but I have not met with any allusion to anything of the kind; thou mayst be persuaded that what thou hast seen is an illusion of thy senses, or of thy glass, and I warn thee against such heresy."

New truths are never received with willing hearts when first announced to the world Reforms and discoveries always have had to struggle against the power of prejudiçe and established interest; why should a great and vital truth like Homœopathy which, when viewed in the light of reason, is seen to penetrate to the very foundations of scientific and social interests, be exempt from the obligation of struggling for the right to grow in a soil that seems much more adapted to rankling weeds than to the bright and glorifying inspirations of Heaven.

I am loath to believe that scientific inquirers like Virchow and Liebig would wish to wilfully belittle the science which it has been vouchsafed to the genius of Hahnemann to usher into the world as the new Goddess of Medicine; it is nevertheless true that even such men as Virchow and Liebig have failed to do common justice to Homœopathy, and have chimed in with the great multitude of professional and non-professional opponents in crying down Homœopathy as an absurd doctrine which proclaims the use of infinitesimal doses in the treatment of diseases as its distinguishing badge and the very corner-stone of its edifice.

"It is absurd to believe," writes Virchow, "that a smaller quantity of a certain substance can produce greater effects than a large quantity thereof."

And in another place, after having endeavored to account for the development of disease in the tissues upon the principle of fermentation, the same high authority is pleased to send forth the following fiat EX CATHEDRA:

"On the contrary, a minimum of a very energetic excitor may produce lasting and great effects, in consequence of the continued spread of the original catalytic movement.

"This is one of those facts which render the possibility of the so-called homœopathic effects intelligible.

"We do not mean to admit by this statement that homœopathy has any claim to a scientific character."

In one sense it seems a misfortune that the treatment of diseases in accordance with the Homœopathic Law should have given rise to, and, in many respects necessitated the employment of such small doses that they have been designated as infinitesimal. The minute doses of homœopathy, constituting the most characteristic feature of, and the most ostensible difference between the homœopathic practice and the ordinary practice of the Schools, have been seized upon by the opponents of our system as an excellent butt for their wit and satire. These gentlemen seem to have forgotten that Homœopathy may possibly be one of the eternal truths of God and Nature, and that, if infinitesimal quantities of drug-power should be a necessary part of this new system, their frivolous onslaught on the so-called homœopathic dose becomes a crime against Humanity.

Even Liebig, this otherwise careful and erudite investigator, renders himself liable to this charge of frivolity. At one time he denounces the followers of Homœopathy and ridicules their small doses, and yet, carried away by the force of scientific research, he furnishes at another time, some very brilliant illustrations of the action of minute quantities of matter, which go far to overthrow his own denunciations of our far-famed Infinitesimals.

At the end of his fourth Chemical Letter of vol. I., Liebig exclaims:

"Who would dare to assert that most well-educated men occupy no higher position in the knowledge of Nature and her forces, than the iatrochemists of the sixteenth century, when he knows that hundreds of physicians who have graduated in our Universities, receive maxims as truths, which mock all experience and common sense; men who believe that the effects of drugs reside in certain virtues or qualities, which can be set in motion and increased by friction and shaking, and can be transferred to inefficient substances;

men who believe that a natural law which has no exception, is not true in regard to drugs, since they suppose that drugs increase in power in proportion as they are attenuated and their active principles are diminished?"

Is it possible to believe that Liebig prefers this frivolous charge against a large number of his educated Colleagues? Is it indeed true that a part acts more powerfully than the whole? That a fraction of a grain of Arsenic is more poisonous than two grains? In stating the doctrine in this loose and general way, it becomes essentially false. Homœopathic physicians do not teach that division multiplies the toxicological powers of drugs; they simply assert that a suitable division and subdivision of the molecules of a drug increase their fitness to act as remedial agents, not because the sum of their active powers is increased by this proceeding (for it is an express tenet of the homœopathic faith that only a very small quantity of drug-substance is required to make a curative impression upon the disease); it is because this exceedingly minute breaking up of the molecules enables them to permeate the capillaries and to penetrate the morbidly affected cell-walls more readily than the gross particles of the drug could do.

"The most plentiful manuring of the soil," writes Liebig in the second volume of his Chemical Letters, "with coarsely pulverized Phosphates, as far as their effects are concerned, bears no comparison to a much smaller quantity in a state of endless comminution, which has the effect of distributing a little fragment to every part of each little lump of earth. A single root-fibre only requires an infinitely small quantity of nutriment at the very spot where it touches the soil, but in order to secure the preservation and functional activity of the fibre, it is necessary that this minimum of nutriment should exist at this very spot."

Is not this a justification of the small doses of homœopathy? May we not infer from this illustration that drugs have to be comminuted until they can be taken up by the capillaries and cells, these radicles of nutrition? Hence, the drug-particles have to be smaller than the calibre of the capillaries. Liebig's assertion, page 105, vol. I. of his Chemical Letters, "that it is wrong to suppose that the effects of drugs reside in their qualities, and that

the power of drugs is capable of increase in proportion as their active principles are attenuated," is refuted in various passages of these Letters, for instance, page 119, vol. II., "The gluten of grains, the fibrin of flesh, are readily and speedily dissolved, under the influence of the bodily temperature, in water to which a scarcely perceptible acidity has been imparted by the addition of a little Muriatic acid, and this solubility is not increased, but decreased if the quantity of the acid is increased." Liebig, moreover, mentions that one thousandth part of a drop of Muriatic acid becomes a powerful solvent for the above-mentioned plastic ingredients.

A little, in this instance, evidently is of more avail than a large quantity.

Again, page 290 of the second volume of his Chemical Letters, Liebig accounts for the behavior of the ammoniacal salts, table-salt and the Nitrate of Soda towards the Phosphates in the following manner: "It has been recently observed that the Nitrate of Soda and common table-salt possess in a remarkable degree the faculty, even in the most attenuated solutions, of dissolving the Phosphates of Lime, Magnesia, &c., and that hence these salts must be supposed to have the same share in the process of nutrition of plants as the humus and the ammoniacal salts." Liebig quotes these examples: "One hundred Kilogrammes (about two hundred and fifty pounds Troy) of salt, dissolved in fifty thousand litres (about thirteen thousand and a few hundred gallons) of water, dissolve fifteen hundred grammes (about two pounds and three quarters, Troy) of tribasic Phosphate of Lime; one hundred Kilogrammes (about two hundred and fifty pounds, Troy) of salt, dissolved in fifty thousand Kilogrammes (about one hundred and twenty-five thousand pounds Troy) of water, dissolve three thousand seven hundred and ninety grammes (about seven pounds Troy) of Phosphate of Magnesia, &c."

These solutions of salt are equivalent to a very high homœopathic attenuation. Liebig remarks of these solutions: "The quantity of Phosphates which are taken up by these solutions of salt is not increased proportionally to the salt contained in the fluid; on the contrary, the more attenuated the solution, the greater seems to be its capacity for dissolving the Phosphates."

Liebig taunts the homœopaths with believing that the powers of

drugs can be temporarily transferred to, or grafted upon, neutral or non-medicinal substances. It is well known that homœopathic physicians prepare their attenuations by successively shaking the original tincture with alcohol in the proportion of one, five, or ten drops of the medicine to ninety-nine, ninety-five, or ninety drops of strong alcohol; or, in the case of dry substances, by triturating one, five, or ten grains of the drug, with ninety-nine, ninety-five, or ninety grains of sugar of milk, and continuing this process through as many triturations as may be required until the desired degree of comminution is obtained. This idea of grafting is undoubtedly an erroneous explanation; yet, the curative efficacy of homœopathic attenuations does not, on this account, become a ridiculous myth.

In his admirable work on Homœopathy, Physiology, and Pathology, Grauvogl undertakes to reply to Liebig's invectives by quoting against him the following observation from the second volume, page 261, of Liebig's Chemical Letters: "The little lump of earth not only retains that which it contains of vegetable matter, but its power of preserving for the plants that which they require, goes a good deal further. If rain-water, or any other water which contains Ammonia, Potash, Phosphoric acid, Silicic acid in solution, is brought in contact with the soil, these substances disappear from the solution almost instantaneously; the soil takes them up from the water. If the soil did not possess this property, these three main nutriments could not be retained in the soil."

I do not think that this otherwise beautiful and interesting illustration presents a satisfactory refutation of the ridicule which Liebig launches against the Homœopaths. The little lump of earth is not a neutral principle with reference to the Ammonia, Potash, Phosphoric and Silicic acid contained in the rain-water; on the contrary, it is a natural receptacle for these substances which it stores up in its recesses in obedience to natural laws. There is a natural affinity between these substances and the little lump of earth; they together make up the material out of which the framework of many useful and indispensable products of the soil is to be woven. This relation does not apply to the drug-power and Alcohol or Sugar of Milk, between which and the former there is no natural affinity whatsoever, any more than there can be said to be between the drug-power and flour or sawdust. In making

our attenuations the alcohol and sugar of milk subserve the purpose of mechanically dividing and sub-dividing the drug even to its remotest molecular constituents; this infinite sub-division of drug-particles may not, however, imply a development of power in the sense in which Hahnemann understood and taught this doctrine.

I unhesitatingly reject Hahnemann's statement regarding the life-threatening power of the thirtieth so-called potency of Drosera rotundifolia, in whooping cough. Hahnemann had conceived the notion that his peculiar mode of preparing his attenuations by means of the processes of succussion and trituration, resulted in the development of the inherent drug-power to such an extraordinary degree that even life might become endangered by the use of highly potentized remedial agents. This doctrine seems to have been adhered to by Hahnemann, with all the faith of a martyr. In preparing his medicines, the sugar of milk and alcohol serve as temporary vehicles and recipients of the drug-power set free by the breaking up of the drug-molecules. This, at any rate, is the explanation offered by Hahnemann and his disciples, of the fact that the drug-power is not utterly dissipated by the inconceivable sub-division of the drug-molecules which they necessarily undergo in the preparation of homœopathic attenuations.

If Hahnemann had contented himself with asserting that the divisibility of drug-molecules is not bounded by any known limits, he might have met with much less opposition than the doctrine of dynamization, as he has presented it, has had to encounter. Hahnemann's mode of presenting this doctrine makes it self-contradicting. On the one hand the development of drug-power in successive attenuations progresses to such an extent that even life may become endangered by the exhibition of highly potentized remedies; and on the other hand Hahnemann professes to have been obliged to attenuate his remedies even to the extent of converting them into infinitesimal quantities, for the purpose of avoiding, by this means, the medicinal aggravations which he considered unavoidable accompaniments of a homœopathic cure.

I hold that a drug, as a material substratum characterised by definite, individualizing properties, is the product of the co-operation of two factors, the active, male or inseminating life principle of the Cosmos and the telluric or passive, female germ. The drug as we find it in Nature, be it animal, vegetable or mineral, contains

the fulness of its power which may be obtained in its purity, separated from all gross, material envelops, by means of suitable processes. The drug is a unit, or rather the drug presents a trinity of principles in unity, namely: the cosmic or creating factor; the germinal principle, matrix or mould inherent in the soil of the planet; and the material product resulting from the action of the cosmic factor upon the germ in suitable conditions of atmosphere, heat, light and moisture.

Can this trinitary unit be separated into its component parts? Such a separation would imply the destruction of the drug's individuality, and, so far as its use in the practical business of curing is concerned, would reduce it to a disembodied and intangible, shapeless and formless abstraction. We may concentrate the sum of the medicinal energies of a drug into an alcoholic tincture, or into a resinoid or alkaloid; the validity of my mode of presenting the drug as a trinitary unit would not be impaired by such a proceeding. The tincture, as the representative of the natural drug, is supposed to embody the fulness of drug-power, hence constitutes the trinity in unity of the principles which I have traced in the original animal, vegetable or mineral creation. And every atom of this tincture contains, even at an infinite distance if you please, this trinity in unity. Nor can this trinity ever be dissolved without the essential identity of the drug being utterly destroyed. If the drug acts at all, no matter in what infinite subdivision of its original substance, it must act by virtue of this trinity of principles. There must be the material substratum, or else the cosmic factor eludes our grasp and the germinal principle remains an intangible, inconceivable, powerless and hidden IT in the crust of our planet.

If the trinity in unity, which constitutes the fulness of drug-power, cannot be separated without the essential individuality of the drug being utterly dissipated, the doctrine which has been adopted by a number of Homœopathic physicians as a fundamental tenet of faith: that the inherent drug-force can be separated from its natural substratum by the processes of trituration and succussion, and can be temporarily grafted upon a neutral vehicle, such as sugar of milk or alcohol, must be considered as erroneous, and will therefore have to be abandoned.

All genuine believers in Hahnemann (and I deem it my privilege to be classified among them) have held to this doctrine probably for the reason that no trace of the original drug-molecules is any longer perceptible in the high attenuations which Hahnemann was gradually led to adopt in the treatment of diseases in accordance with the homœopathic law of cure. Yet I have shown by a process of deductive reasoning that whatever curative influence is exerted by a homœopathic attenuation, is exerted by the three-fold principles of cosmic factor, telluric germ and their product in the animal, vegetable or mineral kingdom of Nature. That this trinitary unit of principles is still possessed of, and capable of exerting curative powers even when split into inconceivably fine molecular particles, has been substantiated by abundant experience. There must be a something, a principle or force which does the work. This force necessarily emanates from the molecules of the drug still present in the highest attenuations. Although no trace of the original drug is discoverable in these high attenuations, yet I have shown that the drug-force can never be detached from its natural material substratum by means of which it had become amenable to observation and had been converted into a means of cure. On the other hand it is equally certain that these high attenuations can only exert a curative influence in cases where the drug is the exact type or counterpart, in a lower, more external and more material range of existence, of the morbid property in the tissues which, by the action of the life-force of the Cosmos, had become developed into a concrete form of disease. (See Note, p. 180.)

In the course of this work I have related several cures with very high attenuations; I will mention a few more in this place, since the pathological argument seems to be the only one that can as yet be adduced in favor of the validity and use of these preparations. However, with all due deference to the opinions and predilections of many of my esteemed colleagues, I must take this opportunity of protesting against what I believe to be the too general and therefore undue importance that has been attached to the so-called high potencies which have even been dignified by some writers as a species of high Homœopathy, far superior to the common dross of the low doses in which the benighted materialists of the homœopathic School indulge. In the present state of the physical sciences we can only regard the efficacy of such high attenuations as the two hundredth, as an evidence of the extraordinary

susceptibility of certain organisms to specific medicinal influences; but I protest with all becoming emphasis against the impropriety of making these pretended high potencies the touch-stone and badge of a superior Homœopathy. They may be useful and even necessary in some cases, but the pretensions of some of the gentlemen who are addicted to high-potency idolatry, and their claims to a superior knowledge of the homœopathic Materia Medica, and to a deeper initiation into the mysterious workings of the homœopathic remedial agents, are decidedly out of place and betray an utter absence of a true perception of the things which really and truly constitute the fundamental principles of the science of Homœopathy. Having premised these few remarks, and having very plainly expressed my conviction that the pretended high potencies are really not high potencies but simply infinitesimal fragments of the original drug, containing all the constituent principles thereof, and manifesting curative powers by virtue of these principles, I now proceed to relate the following cases as illustrations of the actuality of these curative powers.

An old lady had been attacked for four nights in succession with vomiting of excessive quantities of mucus. The attacks commenced about two o'clock and lasted until five; they were accompanied with a feeling of anguish and suffocation, coldness of the body, and great restlessness; after the attack the patient dropped to sleep and had no further trouble until the next night, when the attack came on again with renewed and increasing fierceness. Every homœopathic physician who is at all acquainted with his Materia Medica, would have given this patient Ipecacuanha. After the fourth attack she took one pellet of the two hundredth attenuation of this drug on the morning of the fifth day, which was the first time that I saw this patient; that night she slept comfortably all night without waking, and in the morning got up refreshed and perfectly restored to health.

A married lady, twenty-five years old, had been troubled with inveterate constipation for eight years. For the last two years she has not had an evacuation of the bowels without resorting to a cathartic or an enema. Upon inquiry it was found that the lower portion of the spinal cord was irritated and had been so for years. The constipation was attributed to this condition of the cord. One

globule of the two hundredth attenuation of Nux vomica was dissolved in six teaspoonfuls of water, of which the patient was directed to take one every evening before retiring. On the third day I had a visit from the patient, who informed me that the medicine acted too powerfully, and that she had had eight diarrhœic evacuations in the last twenty-four hours. In other respects she felt better than usual. I requested her to discontinue the medicine for which I substituted a few powders of sugar of milk. For a long time after, this lady had a natural passage from the bowels. Having lost sight of the patient I am unable to say how long this improvement lasted.

If malignant crusta serpiginosa does not get well without the interference of Art, then I am prepared to assert that I have cured a case of this terrible disorder by means of a single globule of the two hundredth attenuation of Arsenic. A baby had been vaccinated with impure lymph; or else, what seems much more probable, the vaccination roused some malignant dyscrasia in the infantile organism. Be this as it may, a few days after vaccination, a large bulla started up at the place of inoculation, which was filled with a dark green blackish-looking ichor. Wherever this ichor touched the skin, it developed a malignant and rapidly-spreading sore, so that in the course of thirty-six hours the forehead, face, and neck of the child were covered with a horrid-looking crust, beneath which a malignant ichor continued to be secreted. Late in the evening one globule of the two hundredth attenuation of Arsenic was given to the little patient. On the following morning the sores had not only ceased to spread, but the crusts had all dried and fell off within the next forty-eight hours; the cure was completed by that single globule.

It will be remembered that I have not related these cases for the purpose of singing the praises of the high potencies so called, but with the view of affording evidence in favor of their curative efficacy.

I am aware that what might be termed the pathological argument is exceedingly unreliable, and that the statements of physicians with regard to the cures which certain medicines or potencies are said to have effected, must be taken CUM GRANO SALIS. In the cases which I have related I believe that the successful

result was due to the remedial influence of the drug, and cannot be attributed to the exclusive operation of the VIS MEDICATRIX NATURÆ.

I may be permitted to mention a case of gonorrhœal poisoning of the eyeball, which yielded in twenty-four hours to a single globule of the two hundredth attenuation of Nitri acidum. A man afflicted with gonorrhœa, accidentally introduced some of the matter into his right eye. The consequence was that on the following morning he awoke with his eye secreting a greenish-yellow matter, and the eye-ball apparently transformed into a mass of pus. The different parts of the eye were no longer distinctly recognizable. I administered a globule of the two hundredth attenuation of Nitri acidum, and on the following day, had the satisfaction of seeing the eye restored to its normal condition without a trace of gonorrhœal inflammation being perceptible. If we decline receiving such cases as trustworthy medical evidence, it seems to me that we shall have to reject the authority of medical evidence altogether. I feel, therefore, authorized to assert that even such high attenuations as the two hundredth, are still capable of exerting a curative influence; the quantity of material substratum which exerts this influence in such high attenuations, is as yet beyond the power of human science to determine. That it is not the drug-power separated from the original drug, I believe I have satisfactorily shown to all unprejudiced inquirers. Whether the highest attenuation or the crude drug is employed in treating a case of disease, a cure is effected in every case by means of the whole drug, that is to say by means of the trinitary unit of principles which are embodied in the drug. Those among us who believe that a drug can be dynamized or spiritualized as it were, by subdividing it ad infinitum by means of the well known process of succussion, rest their faith upon the erroneous notion that the dynamic or curative power of a drug can be separated from its material substratum and temporarily grafted upon a neutral vehicle. I have endeavored to show that this separation is impossible by any process known to human art; and that it involves and would result in the utter annihilation of the identity of the drug. It would be well if the high-potentialists of our School would investigate the character of the so-called high potencies with more philosophical calmness and discretion. Their curative powers are not denied in the abstract;

what is denied is, that they can be made available without the intercession of their natural substratum in the world of matter. If it can be shown that all cures are effected by means of this trinity of principles: the cosmic factor or life force of the cosmos, the telluric germ and their natural product, the drug, in which the two former are embodied, the dogmatic tenacity with which the more or less exclusive use of the so-called high potencies is adhered to by some members of our craft, may perhaps be replaced by the broad spirit of generous liberality which should animate physicians of every creed. The question whether a high or a low attenuation should be used in a given case, will then no longer constitute a subject of controversy about the spirituality of high, and the materiality of low doses, but will become, what it should never have ceased to be, a subject of scientific inquiry and observation from the stand-point of clinical experience. I regard the acknowledgment of the trine, or a trinity of principles in every drug and its attenuations as the first step towards a scientific solution of the problem of dose. If this ground should be occupied by the high and low dilutionists of our School, the harsh antagonism which has heretofore separated these factions, will disappear before the sunlight of truth, and give way to a humane and rational desire to help the patient rather than to worship a Creed or a Theory.

b. The Homœopathic Law presented as a basis of Therapeutics.

The curative influence of a drug in any of its attenuations is not exclusively determined by the quantity of material substratum which is present in the remedial agent, but the manifestation of this curative influence depends upon a qualitative as well as quantitative relation of the remedial agent to the disease. There are cases where it may not be possible to realize the proper qualitative relation without the presence of a more than ordinary quantity of the material substratum; on the other hand, cases may occur where the true qualitative relation may be realized by means of an infinitesimal portion of the material drug. The character of the drug, the nature of the case and the constitutional susceptibilities of the patient may have to determine these therapeutic distinctions. That it is not only the quantity of material substratum which determines the curative power of a remedial agent, but that this determination likewise depends upon the qualitative relation of this

agent to the capacity for osmotic movements in the qualities and quantities of the organic substances and tissues which are in specific rapport with the remedial agent, is beautifully and strikingly shown by the following extract from Liebig's Chemical Letters, Vol. II, page 126:

"When drinking before breakfast and upon an empty stomach, a four-ounce glass of ordinary well-water, which contains much less salt than the blood, we shall find that after drinking the second glass, a quantity of colored urine is excreted very nearly equal in volume to the quantity of the first glass, and by drinking in this way twenty glasses of water, we shall obtain nineteen excretions of urine, the last of which is almost colorless, and does not contain much more salt than well-water.

"If the same experiment is made with well-water to which about three-fourths of one per cent. of table salt has been added, as much as the blood contains, the excreted urine will be found to be the same as the normal urine; it is scarcely possible to drink more than three tumblerfuls of this water; a feeling of repletion, pressure and weight at the stomach show that water containing the same proportion of salt as blood, requires a much longer time to be absorbed into the blood.

"In swallowing water which contains a little more salt than the blood, the opposite of absorption takes place, namely purging.

"According as the water contains more or less salt, the capacity of the blood-vessels for absorbing this fluid, is either increased or decreased; if the water contains a less proportion of salt than the blood, absorption takes place more rapidly; if the proportion in both liquids is about the same, an equilibrium is observed; if the water contains proportionally more salt than the blood, this saline fluid is not, like the water with less salt, excreted by the kidneys, but passes off again by the bowels."

This example illustrates in a very striking and irrefutable manner the unscientific character of the massive doses with which Old-School practitioners have been in the habit of saturating the human organism. These enormous quantities of drugs exceed the capabilities and necessities of the organism far beyond the limits of possible endurance, and are either rejected by the ordinary channels, the bladder, bowels or skin, with a great waste of reactive power on

the part of the organism; or else they act chemically and disorganize the tissues, entailing very frequently permanent functional derangements or even disorganizations. This result of over-dosing is likewise pointed out with convincing truthfulness in the second volume, page 328, of the Chemical Letters, where Liebig defines the specific adaptation of food to the vegetative organism in the following language: "In proportion as the quantity of food increases, its chemical action increases likewise, and, if given to plants beyond a certain proportion, they become sickly and die." And on the following page we meet with this statement : "The excess of organic substances in the soil seems to be a cause of sickness and death for many plants."

Even the uneducated man of the people has heard of surfeiting the stomach ; people generally want to eat what they like, and such things would undoubtedly agree with the organism, if it were otherwise existing in a normal condition and the tastes and passions of man were not perverted by hereditary taints or mistaken education. Without a proper appreciation of the beautiful law of adaptation, neither the principle nor practice of Homœopathy could be fully understood. Let me illustrate this law by one or two examples, and by this means, prepare the way for a final ascent to the pinnacle of the glorious Temple of our Science.

The law of adaptation in the vital sphere operates both quantitatively and qualitatively. It operates in the domain of Physiology equally as in that of Pathology, and in this respect, we may agree with the chemical physiologists: that the same laws govern the movements of the healthy as well as of the sick body ; but we cannot agree with these gentlemen in their illogical inference that therefore there is no essential distinction between health and disease, and that both are mere forms or manifestations of one and the same vital essence. We know that the substances which are adapted to the organism in health, are very seldom adapted to the organism in disease, and *vice versa*, that the substances which are necessary to the latter, are essential to the former. The organism in health requires bread and meat for the support and renovation of its tissues; the organism in disease likewise requires food in moderate or even very small quantities. But the abnormal process which distinguishes the sick from the healthy organism,

and which tends to destroy the life of the frame, requires to be acted upon by a series of totally distinct substances in adaptation to the morbidly affected tissues.

Modern physiologists have traced the beginning of vital activity to the cells, of which the microscope has discovered the existence and arrangement. These cells likewise constitute the primary dwelling-places of disease. The vital fluids penetrate the delicate cell-walls, furnishing food to the nucleus, and assisting in the renovation of the intra-cellular substance which, in its turn, becomes a support to the integrity and perpetuity of the cell. Here it is where the law of adaptation beautifully comes into play: "The anatomical structure of the cell-membranes," writes the accomplished and philosophical Grauvogl, "determines the possibility or impossibility of the diffusion of different chemical or graduated fluids. Every membrane, even that of a cell, is endowed with the law of its specific use inherent in its structure, and even within these membranes peculiar modifying movements often take place.

"Whilst in consequence of these properties of the membranes the blood-corpuscles receive iron, the cartilages the chloride of soda, the bones silicia, the muscles potash, etc., the vessels of the liver take from the blood the alkaline bile, the vessels of the kidneys nitrogen, the pulmonary vessels carbonic acid, the mammary glands lactic acid, etc."

By virtue of this wonderful law of adaptation, the corroding bile remains harmlessly encased in the delicate gall-bladder, whereas the smallest quantity of this acrid poison, if mixed up with the fluids of the stomach, causes the most distressing perturbations of this organ and very frequently the most excruciating suffering. Liebig again furnishes us a most beautiful illustration of the law of adaptation in the second volume of his Chemical Letters, page 273. After showing that water-plants whose roots do not touch the soil, must derive their mineral constituents in obedience to other laws, and that, as in the case of marine plants, these constituents must be obtained from the surrounding medium,—for, in whatever locality a plant grows, it must meet with the conditions upon which its existence depends. Liebig instances the Lemma trisulea, or duck-weed, as an inter-

esting illustration of this law. This plant grows in stagnant waters, ponds and marshes; it floats on the surface of the water so that its roots are without any contact with the soil.

An analysis of the plant and of the marshy water in which it grows, has shown the remarkable fact that this plant contains a much larger quantity of mineral constituents than most land-plants. "These constituents," writes Liebig, "are obtained by the plant from a solution, but what is remarkable, they are not obtained indiscriminately but in obedience to a principle of election. A comparison of the composition of the water with the constituents of the ash of the plant shows, that all the mineral substances of the former, except the soda, exist in the plant, but in very different proportions; the water contains .45 per cent. of lime and magnesia, the plant only .12 per cent. of both together, the water contains nearly three-fourths of a per cent. of the oxide of iron, the plant ten times this amount; the differences between phosphoric acid, potash, etc., are no less striking. The plant appropriates the soluble mineral constituents in the proportions required for the maintenance of its vital processes, and not by any means in the proportions in which they are offered by the water.

"The presence of potash, phosphoric acid, sulphuric acid, silicic acid, and iron in the marsh water, is easily accounted for. The remains of decaying plants, the roots of which have taken up from the soil a large quantity of mineral constituents, gradually collect in a marsh in great abundance; at the bottom of the marsh these vegetable remains become decomposed, and their inorganic constituents are dissolved in the water by the co-operating agency of carbonic acid, and they remain in solution after the mud and soil in contact with this solution have been saturated with them."

How happens it, I would ask, that this plant appropriates to its use only 16 per cent. of the lime of which the water offers .35 per cent. to the absorbent power of the plant, and only 5 per cent. of magnesia of which the water contains .12 per cent.? On the other hand the plant consumes ten times more oxide of iron than the water is capable of yielding, and nearly four times as much silicic acid as we find in the water. These characteristics and definite proportions are not the result of election, as Virchow and Liebig would have it. These proportions are

determined by the law of adaptation, according to which phosphoric acid goes to the grain, silicic acid to the stalk, nitrogeneous matters to the leaf, and the whole array of substances which a chemical analysis of the ashes of duck-weed has yielded, is required in order to make up the organism of this unpretending water-plant. This law of adaptation or harmonious distribution and assimilation of nutrient matter is not subordinate to Chemistry in the sense in which Lehmann would have us understand this doctrine, when he asserts that the physiological uses of substances are determined by their chemical constitution; chemistry is absolutely incompetent to determine the essential composition of an organized substance. We comprehend and admit that the law of adaptation cannot operate contrary to the laws which govern the physical and chemical movements of matter in living organisms, but these movements are subordinate to the law of order which determines the characteristic form and growth, in one word the individuality of the being. Descending to the physical plane of the organism we find that the law of adaptation regulates the osmotic movements of the fluids in harmony with the peculiar properties of attraction and repulsion inherent in the cell-membranes. In order that the physiological vitality of the organism should be maintained in its normal integrity, subject of course to the supreme law of Life and Death, a suitable affinity must prevail between the fluid and the membrane as well as between the fluid and the contents of the cell. If the cell-life has become impaired by some disturbing influence, the affinity between the walls or contents of the cell and the ordinary nutrient fluids ceases, and the cell enters into affinity with substances which, if administered in sufficient quantity, would prove destructive or at least hurtful to the normally-existing organism. These substances are drugs, between which and the cell the law of specific adaptation becomes more fully operative than between the cell in a state of normal health, and the nutrient substances which the organism can assimilate. The osmotic currents which may penetrate the cell-membrane in its normal or physiological condition are exceedingly varied, extending as they do to the various kinds of animal or vegetable food which will sustain the life of the organism. But in disease, the affinity of the cell scarcely ever extends to more than one drug which is generally sufficient to restore the physiological harmony of the organism.

This statement shadows forth in dim outlines the peculiar character of homœopathic practice. There are diseases, or rather pathological states, in which the morbidly-affected cell holds a specific relation to Mercury; in other states this specific relation exists between the cell and Aconite, in others between the cell and Belladonna; the secret of the Healing Art consists in determining the quantity and quality of drug-power which specifically answers to the abnormally altered permeability of the cell-membrane. It is immaterial whether, in endeavoring to account for the specific action of drugs, we avail ourselves of Dutrochet's law of endosmose, and the consequent diffusion of the medicinal molecules through the capillary currents; or whether we adopt the doctrine that the action of the drug is first perceived by some primary nervous filament, whence it is flashed through the organism with the rapidity of lightning. In either case we are led to the important conclusion that only a very small quantity of drug-power is required in order to meet the morbid action where it should be met, in the primary fibril or cell. By restoring harmony at this point, we shall inevitably wipe out the whole series of pathological phenomena that can be traced to these feeble beginnings of organic life.

Is it so difficult to understand that these morbidly-affected cells or fibrils have to be managed with scrupulous care? Is it to be expected that these delicate organs would be able to resist the fierce onslaught of a power which, in a different range and capacity, had already seriously depressed their vitality? In subsequent paragraphs I shall have an opportunity of showing how intimately the natural morbid force and the drug-force are related to each other, and how dangerous it might prove to the patient on this account, if we were to cumulate the hostile action by adding to the natural disease an excess of drug-action? We know that cells whose vitality has become all but extinct in consequence of starvation or thirst, would become paralyzed or suffocated as it were by a quantity of food or water, which, to a person in health, might prove a refreshing and invigorating stimulation. The same rule holds good in the treatment of frozen limbs. How do we communicate warmth to the part? Instead of exposing the limb to the heat of a stove which would paralyze the flicker of nervous life still left

in the part, we cover the limb with a layer of snow and ice which contains a sufficient quantity of natural warmth to satisfy the immediate demands of the sufferer, and which will pave the way for a gradually increasing supply of temperature. If the morbidly affected cell should require an endosmotic current of Aconite-power for the restoration of its physiological integrity, this current very frequently has to be reduced in intensity to an uncommon degree, in order to prevent the remaining impressibility of the cell from being overpowered by the mass of drug material.

The importance of breaking up the drug into its molecular constituents, and of administering it in fractional doses, is even recognized at the present day by some of the best practitioners of the Old School. An English journal, for instance, informs us that Dr. Bell prefers giving medicines, especially metals, in very small doses. Absorption is regulated by the wants of the organs; hence it is that inorganic substances are only received in small quantities by the organism. Take the case of iron. In chlorotico-anæmic conditions the natural Chalybeate Springs are the most efficacious remedies; yet the richest of them only contains one grain of iron to sixteen ounces of water. Or take the case of tartar emetic in inflammation of the lungs; no large doses are required to reach the inflamed capillaries. Bell states that he has obtained specific results with one twenty-fourth to one-sixteenth of a grain.

I have endeavored to account for the employment of small, yea, infinitesimal doses, upon philosophical grounds. Yet it would be absurd to maintain that an infinitesimal dose constitutes the essence of homœopathic treatment. The size of the dose has no necessary connection with the idea of Homœopathy. There are many substances which, in their relation to the organism, seem to exist in a simple form that does not admit of any further division. I may mention Pepsin, Cochineal and others. More than one case of desquamative inflammation of the kidneys has yielded to teaspoonful doses of Cochineal, which could not have been reached by the attenuated drug. In regard to dose, we have to depend in a great measure upon the statements of careful practitioners of acknowledged education and skill, and of unimpeachable truthful-

ness. It is undeniable that an immense deal of cant has been perpetrated on the subject of dose; yet, although I regard the solicitude with which homœopathic practitioners seek to protect the organism against all unnecessary inroads of drug-action, as one of the most delightful and truly adorable features of Homœopathy, it should be distinctly understood that the law which constitutes Homœopathy a science, is not founded in the subjective opinions or experiments of physicians, but in the very framework of Nature and the eternal Providence of God.

We have now reached the pinnacle of our temple, and with a few brief generalizations I shall be enabled to conclude this Part of the Second Section of this work.

If Homœopathy is a science, it must rest upon a central principle around which all the facts which constitute her legitimate domain, are coherently grouped in a logical series. A science is not a science unless its generalizing principle accounts for the origin, and illustrates to the reason, the true character of every phenomenon belonging to the sphere, and affected by the operations of that principle. The law under which Hahnemann, the discoverer of Homœopathy, and the first practical organizer of the homœopathic system of treatment, has sought to group the facts of this science, is the well-known formula, "SIMILIA SIMILIBUS CURANTUR," or, "SIMILIA SIMILIBUS CURENTUR," as some would have it, the former expressing a simple statement that morbid conditions ARE cured by medicines which have power to develop similar morbid conditions in the healthy organism; the latter expressing a command, an imperative rule that morbid conditions HAVE TO BE or SHOULD BE cured by means of remedial agents affecting the healthy tissues in a similar manner. In our own vernacular, the Latin formula is expressively rendered by the sentence: "Like Cures Like."

The terms similarity, resemblance, like, refer to the shape, form or external appearance of things. One person may be like another, yet they may differ from each other in all the essential principles of manhood, in their motives, opinions, aspirations. Both a devil and an angel may smile, and their smiles may seem so much alike to the sensual eye, that a superficial observer, or one who is apt to be

carried away by appearances, very frequently mistakes one for the other. The most glistening manners very frequently hide the darkest machinations of villany; even the forms of sacerdotal sanctity may be like "whitened sepulchres full of dead men's bones, and all uncleanness."

Years ago, when the homœopathic system of practice was first called into being, it was the custom with many practitioners to select a remedy whose recorded symptoms corresponded as nearly as might be with the ostensible symptoms of the disease; and, if the two series juxtaposed did not tally, they sought symptom for symptom, to make up for the deficiency by uniting with the first remedy a second agent, whose list of symptoms would furnish the required number to complete the correspondence. This proceeding was termed COVERING the symptoms, and was regarded as the orthodox application of the homœopathic principle of cure.

It is needless to remark that this mode of comprehending and applying our law of cure has given rise to the most bitter criticism and has raised an opposition to Homœopathy, which is continued even to the present day, by all the leading writers of the dominant School. Lotze, in his recent brilliant work on General Pathology and Therapeutics, furnishes a critical survey of the leading therapeutic doctrines, without even mentioning Homœopathy as one of them. Many true and devoted disciples have tried to clear the skirts of Homœopathy of the opprobrium which this superficial comprehension of the idea of symptomatic similarity has cast upon her character as a science. It is questionable to my mind whether this devotion to the literal teachings of the illustrious architect of our system has not been carried too far by some of his followers, and whether it is indeed true, as is asserted by many of his most zealous admirers, that Homœopathy sallied forth from Hahnemann's pen, full-fledged, even as the warlike Goddess started with spear and shield from Jupiter's brain. A careful perusal of Hahnemann's Organon compels me to say that the work of moulding the facts of Homœopathy into a grand, comprehensive and unimpeachable science has indeed been initiated but not completed by Hahnemann. In his mind, the formula "SIMILIA SIMILIBUS CURANTUR," referred to a fulness of symptomatic similarities, but not by any means to that inmost agreement or harmonious relation between the drug-disease

and the natural malady, without which a purely external symptomatic similarity becomes a meaningless fallacy.

There are substances, the effects of which in some organisms simulate morbid conditions that do not exist in reality. The functional disturbances of the heart which coffee causes in some individuals, perfectly simulate the phenomena of hypertrophy of the heart with valvular insufficiency as revealed by auscultation and percussion. Yet a cup of coffee would not cure this disease whose paroxysms might at most be palliated by the occasional use of this beverage.

A superficial understanding of the term "similarity" has led us to confound purely physiological with therapeutic processes. In applying snow or ice to a frozen limb, we do not proceed upon the principle of "like cures like;" we furnish warmth to a part whose very power of generating animal heat had well nigh been destroyed by physical influences. Or in enveloping a burned limb in rags saturated with heated alcohol or turpentine, we do not proceed homœopathically; we abstract an excess of heat by applying cooling substances to the injured part; a minute but sufficient quantity of cooling power being contained in these applications to meet the demands of a vitality that had been exceedingly depressed by the action of the fire.

"It is exceedingly difficult," writes Grauvogl, in his admirable work on Homœopathy, Physiology and Pathology, "to explain the term similarity. Even at this day we look in vain for an exact definition of what is similar in Physiology, Pathology or Therapeutics. The idea of similarity implies a relation of one thing to another, without expressing either subject or predicate, and which may therefore be applied to the most contradictory conditions."

In order to show what a deal of confusion reigns in the minds of homœopathic physicians in regard to the meaning of this term, "Similarity," the doctor refers to the following faulty illustration furnished by the homœopathic physician at the Springs: the Lippspring Springs contain 83.25 per cent. of Nitrogen in their gaseous emanations, and 4.40 per cent. of Nitrogen in their fixed gases. The physician having found that the Urea in the urine of

healthy persons who drink of this water, diminishes one-half, and that the Uric acid disappears entirely, he claims these phenomena for the benefit of Homœopathy, on the ground that under the ordinary operation of chemical laws the Urea, which is almost exclusively composed of Nitrogen, should be much increased.

This explanation is faulty, for Urea and Uric acid are products of the oxidation of organic substances; inasmuch as Nitrogen offers the greatest resistance to the action of Oxygen upon the tissues, it follows that the increased absorption of Nitrogen by the organism prevents the accumulation of the products of oxidation in the former quantity.

In order to make this fact available for Homœopathy, we require to have a patient afflicted with a disease where the diminution of Urea and the complete disappearance of Uric acid constitute the chief indications.

Purely symptomatic similarities are not sufficient to determine the homœopathicity of a remedial agent. It matters not whether we speak of purely subjective or of objective symptoms. In order to satisfy the demands of an objective Homœopathy in a case of leucæmia or white blood, a disease which is distinguished by an excessive accumulation of the white, and a corresponding diminution of the red corpuscles of the blood, we would have to give medicines whose action upon the blood is characterized by similar changes in the chemical and microscopical composition of this fluid. We know from Hist's physiological investigations with Myrrh, the Malate of Iron, Cinchona, and other bitter tonics, that they induce an extraordinary increase in the number of the colorless corpuscles of the blood. Moleschott informs us that the use of Mercury in syphilis, causes an increase of the white corpuscles. Starting from these data we might argue that Myrrh, the tincture of the Malate of Iron, Cinchona, and Mercury are remedies for this insidious and dangerous disease. Yet the disease, even in curable cases, may not yield to any of these agents, as its homœopathic anti-types. A gross chemical resemblance does not constitute such a homœopathic relation as will lead to a cure in accordance with the homœopathic law.

Nor can the post-mortem appearances be regarded as a standard by which the homœopathicity of a drug to a given disease could be

measured. Symptoms of inflammation of the throat, œsophagus, stomach or bowels may be induced by a variety of acrid poisons, which may not, for all that, be in curative rapport with an inflammation of these organs when occurring as a natural disease. These gross notions of homœopathicity which unfortunately have been entertained and promulgated by a few professedly homœopathic writers, should be abandoned like a subtle poison with which the spirit of evil has sought to pervert the life-giving truth for which I am contending. Those who define the homœopathic law merely as a formula of symptomatic appearances, are deprived of the helm which will enable them to pilot the frail bark of human knowledge safely through the breakers of the sick-chamber, and so land their patient on the shore of recovery.

Diseases are abnormal states of the living organism. The subjective sensations and objective changes which characterize diseases, derive their meaning and pathological value from them, and not, by any means, from the capricious interpretation of the individual physician. Drug-diseases likewise are states of the living organism, characterized by subjective sensations and objective changes. The homœopathicity of a drug to a disease is not determined by a mere similarity of morbid sensations and changes, independently of the states which they respectively characterize; but by the drug-disease as a state, corresponding with the pathological disease, likewise as a state.

We have reached the first round of the homœopathic ladder. The term "Similarity," as it was originally understood by the followers of Hahnemann, only applies to the sensations and apparent changes, in one word, to the derivations but not to the essential principles intervening in the creation of drugs and the development of natural diseases.

SIMILARITY, FROM A THERAPEUTIC POINT OF VIEW, IS DETERMINED BY THE FACT THAT THE CHARACTERISTIC SYMPTOMS OF THE NATURAL DISEASE, AND THE CHARACTERISTIC EFFECTS OF THE DRUG UPON THE HEALTHY ORGANISM, RESULT FROM THE ACTION OF THE LIFE-FORCE OF THE COSMOS UPON MORBID PROPERTIES OR CAPACITIES FOR DISEASE, AND UPON SUCH DRUG-GERMS IN THE CRUST OF OUR PLANET AS CORRESPOND TO THE MORBID PROPERTIES IN THE ORGANIC-TISSUES;

AND WHICH, WHEN DEVELOPED INTO CONCRETE DRUGS, WHETHER ANIMAL, VEGETABLE, OR MINERAL, TYPIFY THE NATURAL DISEASE.

Let me explain.

The substances which we use as remedial agents are derived from plants, animals or minerals. These plants, animals or minerals, are not merely compounded of ingredients that are held together by chemical forces. Why do not these chemical forces operate after a leaf is separated from the parent plant and gradually returns to a molecular condition? Beside the atoms of Carbon, Oxygen, Hydrogen, and Nitrogen into which the chemist has analyzed the organism of the plant and animal, there is present a combining principle which holds these constituents together as an organized form of being. This principle acts even upon inorganic substances, and preserves, develops and perpetuates each form of matter, organic or inorganic, agreeably to its inherent laws and individualizing properties. Without the action of this principle gold could never be gold, nor silver be silver, nor arsenic arsenic. Even if the original molecules of inorganic matter were the same, they must have been aggregated together into the numerous concrete forms under which matter now appears to the eye of the observer, by a combining power which impressed upon these molecular aggregations their distinctive attributes of color, shape, weight, and all their chemical and physical properties. If these properties were originally inherent in the molecules of matter, the aggregating power must still preserve, with all their characteristic attributes, the forms of matter such as they now exist.

A Creative Sphere perpetually emanating from the Divine Source as its central focus and generating fountain-head, encompasses and inter-penetrates every form of created matter, even to the ultimate boundaries of Nature. This Sphere, as it descends from the highest heaven to the lower planes of Creation, accommodates itself to the nature of every created thing, and by its presence in every molecular constituent thereof, enables it to exist and subsist, and to perpetuate itself in accordance with the laws which the Creator had originally inscribed upon its being. It is this Sphere which I have so frequently alluded to as the life-force of the Cosmos.

It is this life-force which constitutes the living or spiritual organism in man. It is this spiritual organism which enables the soul to act upon matter, and makes it subordinate to the soul's behest.

This spiritual organism is the living or vital force which is repudiated by chemical physiologists as a fanciful delusion.

The Cosmic life-force accommodates itself to the nature of the medium through which it passes; it is this faculty of accommodation which accounts for the fact, that on the one hand it may give rise to poisonous reptiles and ferocious beasts, and on the other hand to the nightingale and the gentle dove. Thus it is that the sun's pure rays may develop the most repulsive life in stagnant water, and may preserve the flowing spring as a delightful beverage.

Because the chemist has not yet discovered this living principle in his crucibles and retorts, he is not justified in denying its existence.

Analyze this flower or fruit, measure and weigh its component atoms, determine its salts by reagents, and examine its molecular constitution with the microscope, and then give it back to me if you can. Give me back this living flower with its brilliant hues and perfumes. Give me back the luscious peach with its golden mantle and its savory and refreshing juices. What have you done with those living essences which compounded yonder atoms of Carbon, Oxygen, Hydrogen, and Nitrogen into the queenly rose, and compounded these other atoms of the same elements into the delicious peach? These living essences are beyond the reach of your reagents; yet they exist; they constitute a world, a living nature which it would afford you the most exquisite gratification to explore, if your instruments were sufficiently delicate to guide you in your investigations.

We have here reached the second round of our ladder.

THERE IS A CORRESPONDENCE BETWEEN THE DRUG-GERMS IN THE CRUST OF OUR PLANET AND THE MORBID PROPERTIES INHERENT IN THE TISSUES OF THE HUMAN ORGANISM.

What do I mean by this correspondence? The same thing which the philosophers of ancient Egypt and Greece meant to express

when they applied to man the term microcosm, or little universe The Creative Power which had deposited drug-germs or drug capacities in the crust of the earth, inscribed upon the organic tissues morbid properties or capacities for disease. By continuing the act of creation in a higher sphere of life, drug-germs in the crust of the earth were represented in the human organism by morbid properties or capacities for disease. From this general proposition I derive the conclusion: that a particular drug-germ is represented by some particular morbid property in the organism. This leads me to the third round or generalization.

DRUGS TYPIFY DISEASES.

By this general formula I desire to convey the idea that a fully-developed drug is represented in the human organism by a fully-developed or concrete disease. What the Aconite plant is in nature the Aconite disease is in the organism. By Aconite disease, I understand the morbid property which, by the action of the Cosmic life-force had, under favorable circumstances, resulted in the development of a pathological process which the drug Aconite, if made to act in suitable quantities upon the organic tissues, would simulate as the exact type or counterpart of this pathological disorder.

Applying this to drug-germs and morbid properties generally, I am justified in laying down the comprehensive proposition, that drugs generally typify diseases, and to draw from this general proposition the particular conclusion: that every drug is the type of some particular disease.

We have now reached the fourth and last round of our homœopathic ladder.

IN ORDER TO CURE A PATHOLOGICAL DISEASE WE APPLY TO IT THE DRUG BY WHICH IT IS TYPIFIED IN NATURE.

A disease may present in its course several distinct states, each of which may be characterized by essentially distinct phenomena. Hence more than one drug may often be required to complete its cure. But whatever drug is administered in the course of the disease, it must be the typical counterpart or representative of the symptoms for which it is intended. No drug but one of this

character can exert a direct or specific curative influence upon the pathological series. Such a drug materializes or externalizes, as it were, the disease, which, having been transformed, so to say, into a traumatic injury of exceedingly insignificant dimensions, is easily subdued or hushed up by the life-force of the organism.

Let us recapitulate the generalizations which to my mind make up the scientific Idea and Fact of Homœopathy; and then conclude this part of my work with a few general remarks regarding that which is essential and that which is non-essential in the present development of this Science.

1st. Similarity, from a therapeutic point of view, is determined by the fact that the characteristic symptoms of the natural disease, and the characteristic effects of the drugs, upon the healthy organism, result from the action of the life-force of the Cosmos upon morbid properties or capacities for disease, and upon such drug-germs in the crust of our planet as correspond to the morbid properties in the organic tissues, and which, when developed into concrete drugs, whether animal, vegetable or mineral, typify the natural disease.

2nd. There is a correspondence between the drug-germs in the crust of our planet and the morbid properties inherent in the tissues of the human organism.

3rd. Drugs typify diseases; or, the same determination of the Creative Will which resulted in the implantation of drug-germs in the crust of our planet, when operating in the higher sphere of animal life, inscribed morbid properties or capacities for disease upon the organic tissues; as those drug-germs correspond to these morbid properties or capacities for disease, so do the fully developed drugs correspond to, or as I have expressed it, typify fully developed pathological processes.

4th. In order to cure a pathological disease, we apply to it the drug by which it is typified in Nature.

If I should be asked the question: how do you determine the specific or, as you designate it, the typical homœopathicity of drugs to diseases, I answer: In the present state of medical and physiological science we can only determine this homœopathicity approximatively by proving the drug upon the organism in health. By causing drugs to act in various quantities, of course within conservative limits, upon persons of different sexes and ages, and at different periods, we endeavor to obtain a full view of the morbid affections to which they may be correspondingly applied. In the course of time the necessity for such provings may possibly be superseded by the positive knowledge which clinical observations and physiological experiments of a different order may impart to us of the therapeutic uses of our drugs.

The necessity of proving drugs upon healthy organisms is made out by Hahnemann in the following series of argumentation in his celebrated essay entitled "Spirit of Homœopathy."

"Now, since diseases are only dynamic derangements of our normal vitality, they cannot be removed by man otherwise than by means of agents and powers which likewise are capable of producing dynamical derangements of the human health; that is to say, diseases are cured dynamically by medicines.

"These active substances or medicines effect the cure of diseases by means of the same dynamic powers by which they are able to derange the vital condition of the organism in respect to its sensations and functions, and to produce in this organism dynamic changes manifested by certain morbid symptoms, the knowledge of which, as we shall see, affords us the most trustworthy information concerning the morbid states that can be most certainly cured by each particular medicine.

"There is no agent, no power in Nature capable of morbidly affecting the healthy individual, which does not at the same time possess the faculty of curing certain morbid states.

"Inasmuch as the power of curing diseases, and that of morbidly affecting persons in health, is found indissolubly united in all drugs; and inasmuch as both these powers emanate from the same source, viz., from the faculty inherent in every drug of dynamically affecting the condition of the organism, whence it follows that their action upon organs in disease takes place according to the same indwelling laws, as their action upon organs in their normal

condition, we finally infer that it is the same drug-force which effects a cure as that which develops morbid symptoms in health.

"Hence we shall find that the curative power of medicines, and that which each of them is able to effect in diseases, does not become manifest in any other way more surely or palpably, and cannot be ascertained by us in any more perfect manner than by the morbid phenomena which medicines develop in healthy individuals. Hence, if it is sufficient to have before us a list of the peculiar morbid symptoms produced by the various medicines on healthy individuals, all we require to do is to institute a series of pure experiments to decide what medicinal symptoms will always rapidly and permanently cure and remove certain symptoms of Disease, in order to determine beforehand, in every case, which of all the different medicines known and thoroughly tested as to their peculiar symptoms, must be the most certain remedy in every case of disease."

Previous to Hahnemann, regular provings of drugs were not deemed necessary to secure a perfect adaptation of the remedial agent to the disease. The pharmaco-dynamic properties of drugs were generally known only from some accidental cases of poisoning, or from the effects produced by an excessive dose of the drug, which constituted a species of legalized toxication. One drug was simply known as an emetic, more or less mild or severe in its operation, but still only as an emetic; another drug as a febrifuge; another as a sudorific; another as a diuretic; another again as a rubefacient; another as an antiphlogistic; and these unsatisfactory generalizations led to, and confirmed the exceedingly speculative practice of former times. The Healing Art, it strikes us, consisted simply of the few very vague and very general operations of bleeding, sweating, purging, vomiting, salivating, stupefying, stimulating or blistering the patient; and the scorching satire which the keen genius of Molière has inflicted upon the dogmatism and the self-sufficient pride of the profession in his "Malade Imaginaire," however humiliating this imperishable monument of wit and comedy may appear to all superficial and truth-dreading followers of Æsculapius, must, nevertheless, be received as a permanent protest of the insulted sense and the wounded sensibilities of Humanity against the barbarous empiricism which had been enthroned in the Schools as the Goddess of medical truth, and was worshipped by

an infatuated and ignorant multitude as Heaven's sublimest inspir ation, and the prerogative of unapproachable and mysterious genius. It is true, a great many, indeed all the noble spirits of the profession had recorded their condemnation of the blind empiricism and sweeping generalizations of their Art. Boerhaave, Sydenham, Huxham, Hoffmann, Girtanner, Haller, had expressed their dissatisfaction with the uncertainties of Medicine and the fanciful theories of her professors; but no positive and radical reforms had ever been proposed by any of these writers, and it must be admitted that the first signal revolution in the principles and practice of Medicine, whatever value may otherwise be attached to it by its friends or opponents, dates from the period when Hahnemann proclaimed the doctrine: That a cure can only be effected by means of drugs which are capable of producing, in healthy organisms, a train of symptoms exactly similar to those of the natural disease.

In order to oppose a series of natural morbid symptoms by a similar series of drug-symptoms, the symptoms which the drug is capable of producing in the healthy organism, have not only to be known with perfect correctness, but in their totality. The natural group of symptoms is beyond our grasp; the laws of Life and the influences by which they happen to be disturbed, are the determining causes of this group, and regulate it according to their own sovereign pleasure. But the artificial group, or the symptoms which the drug CONTAINS as it were, within the recesses of its structural organization, and which it is the business of the prover to develop in a regular series, are more or less subject to his control, and their exact and complete evolution depends a good deal upon the arbitrament of his own judgment. For he has to determine what substances in Nature constitute, properly speaking, drugs, and from which of them such symptoms can be elicited as have a positive, unmistakable therapeutic value; he has to determine whether those whom he desires to associate with himself in the business of proving, enjoy sufficient health and energy to bear the privations and fatigue which the trial of drugs involves, and are not exposed to influences that might impair the action of the drug or produce before the observing reason a train of adulterated or fictitious symptoms; he has furthermore to determine in what quantities and order the drug which is to be proved, is to be taken, in order that its true physiological action may be fully and

correctly developed; and finally, he has to watch the changes which are taking place in the organism during the trial of the drug, with persevering and discriminating attention, lest the drug should be credited with symptoms which are attributable to altogether different causes. The proving of drugs, therefore, involves a variety of eminent qualities which the prover should be possessed of: sound health, a discriminating judgment, a perfect absence of that species of vanity which delights in producing a vast array of symptoms at the expense of truth, and a noble enthusiasm which is not afraid of systematically inflicting pain upon the bodily frame in the service of the holiest cause, the Cause of suffering Humanity. When Hahnemann first instituted systematic provings of drugs, he was surrounded by a band of devoted disciples who, under the leadership of their master, made it their sacred duty to sacrifice their comfort and risk their very lives in the noble endeavor of building up an authoritative, universally acknowledged Materia Medica, upon the incontrovertible basis of positive experimentation. This Materia Medica Pura, with the magnificent provings of Aconite, Belladonna, Cinchona, Mercurius, Nux Vomica, Ignatia, Pulsatilla, Ipecacuanha, and a number of other drugs, will be looked upon by the remotest posterity as a monument of careful and just observation of the physiological action of drugs upon the healthy organism. And, more recently, the provings and re-provings of a body of Austrian, English and American homœopathic physicians deserve to be mentioned as instances of brilliant devotion in the Cause of true medical Science. Every symptom which these various provers have recorded as the positive effects of some drug, bears upon its face an undeniable expression of its truthfulness; and the complex of the symptoms of a drug reveals with unmistakable accuracy its peculiar sphere of action as a therapeutic agent.

The efforts of these provers, among whom some of the boldest and most persevering experimenters are physicians of the Old School, have been commended by such men as Trousseau and Pidoux in the most flattering terms. At this period the proving of drugs upon persons in perfect health is universally recognized by physicians of every School as the only safe method of determining their therapeutic properties by their health-disturbing powers. If some members of the homœopathic brotherhood have rendered

themselves guilty of censurable extravagances in this business of proving, Homœopathy, as a Science, should not be held responsible for their aberrations.

While on the subject of proving drugs, I must beg the privilege of dissenting from an opinion expressed by our distinguished colleague and co-laborer, Professor Henderson, of Edinburgh, in his reply to Professor Simpson, "on Hahnemann's rule of giving only a single medicine at a time." Professor Henderson writes: "Doctor Simpson makes some choice remarks, indicative, as usual, of the greatest ignorance of the subject he writes about. Opium, says he, contains twenty-one ingredients, and yet Homœopaths prescribe opium while they pretend to give medicines singly. Opium, we reply, is a single medicine, because it has not been artificially compounded, and because it has been proved just as Nature gives it; and proving bestows unity, in the sense of showing what this natural compound can do, as distinguished from other natural compounds. Proving is the essence of singleness in Homœopathy; so that, if Opium, Arsenic, and Mercury, mixed together, were proved upon the healthy body, this artificial compound would thenceforth be a single medicine."

It is evident that unless the combination of drugs is governed by some law as yet unknown to us, the doctrine laid down by Professor Henderson must lead to the subversion of scientific order in the domain of Materia Medica and Therapeutics. If I assume the privilege of penning the subjoined remarks, it is with all the deference due to this noble advocate of our cause. The combinations to which single drugs may give rise, are as boundless as the wildest fancy; it would be utterly impossible to determine their range of action by provings; the Science of Therapeutics would become a fiction, and disorder and doubt would rule in a department of human interests where light and law are not only indispensable but alone worthy of, alone in accord with, the wisdom of a merciful Providence. No cunning of man can make single what, by the laws of Nature, is not one but two; a chemical compound is a unit, because the combination of its elements is governed by a law: Belladonna is a unit, because the Belladonna principle, whatever it be, combines the constituents of the Belladonna plant into a distinct individuality which is ever the same, and

virtually remains the same, in every clime and country. By our provings and by clinical observations we have determined that these distinct drug-individualities hold specific curative relations to pathological individualities, which are as undeviatingly the same in every clime and country as the drugs which may be regarded as their material types in Nature. A pathological condition is essentially a simple state. A symptom, as such, may indicate fifty drugs; but as part of a condition from which it derives its character, its meaning, its quality, it is only met by the drug which, in its integral unity, corresponds with the integral unity of the pathological disturbance.

No one has ever seen an Aconite and a Belladonna-group of symptoms twined up together as pathognomonic of the same unitary disease. If the symptoms of Arsenic and Phosphorus should occur together in the same affection, we might be justified in prescribing both these drugs at alternate intervals; but what monstrosity in Pathology can possibly be imagined which might have to be met by the provings of an equally monstrous combination of drugs? God be thanked that, amid all the confusion which the mischievous genius of human Pride and Folly has conjured up in the domain of Pathology, the IDENTITY OF DISEASES AND THAT OF DRUGS has been established, and is universally believed in, as an immutable truth. The truths which Hippocrates taught, are still truths to us, and in after ages our Skodas and Rokitanskys will still be the great painters of disease.

In regard to the size and repetition of the dose I contend that the practitioners of our school should not be separated from each other by a contracted dogmatism. Nevertheless, although it is evident that considerable latitude should be allowed in regard to these subjects, yet there cannot be any difference of opinion among homœopathic physicians on the subject of a scientific application of the Law of Cure. Such an application, if exclusively determined by symptomatic Similarities, would render the best efforts of our Art nugatory in most, certainly in many cases. In the place of further argumentation I will quote the experience and teachings which Grauvogl has given us upon this subject in his excellent work on Homœopathy.

"Some years ago epidemic measles broke out in my locality with fearful intensity. Even full-grown persons were attacked by the disease.

"At the very outset of the disease, during the stage of incubation, the exanthem made its appearance on the first, or at latest, on the third day after exhibiting Aconite in small doses. At the same time the fever subsided. In some cases a second and even a third crop of measle-spots broke out, but this ended the attack. In cases of retrocession, accompanied by symptoms of meningitis or pneumonia, which sometimes came to me from other physicians, but never occurred in my own practice under the use of Aconite, the exanthem was brought out again by this agent in two or three hours, very profusely and attended with copious perspiration.

"In badly managed or neglected cases which are so apt to occur among poor people, the most distressing sequelæ developed themselves almost without an exception, more especially: chronic bronchitis; swelling of the parotids; a peculiar swelling and ulceration of the Schneiderian membrane, until the nostrils were completely closed; deep-seated exudations in the orbits, the eyes looking swollen as if they would start out of their sockets; inflammation and swelling of the elbow, wrist, knee, and tarsal joints, sometimes of all these joints simultaneously; anasarca consequent upon desquamative inflammation of the kidneys, etc. Every attempt to cure these sequelæ in strict accordance with allopathic nosology or homœopathic symptomatology, failed me; neither large nor small doses were of any avail. My colleagues who fought under the physiological banner were equally unsuccessful. I tried Rademacher's method, giving to one portion of my patients Iron, to another Copper, and to a third the Nitrate of Soda. Next day I found all of them worse. To the public this was a matter of course. My colleagues lost a number of patients, both during the first invasion of the disease, and in consequence of a retrocession of the eruption. This did not occur under my treatment. But by far the greater number of patients died in their hands in consequence of the above mentioned sequelæ. Nevertheless I considered it my duty to think of a remedy for this state of things. He who has never found himself placed in a similar situation, or is readily comforted by the thought that there is no cure for death, has no conception of the many sleepless nights which have to be devoted to the search for such a remedy, and if I communicate the following

facts, they may seem so simple that many of my readers may feel disposed to smile at the importance which I attach to my discovery. But it is precisely simple things which remain unobserved by unpracticed eyes, rather than things more complicated, and it affords indubitable evidence of skilful observation, if the simplest remedies are successfully employed for the most complicated diseases. My mode of proceeding may not present any very new features, but it is nevertheless true that up to this moment nothing of the kind is taught in universities.

"Dr. Latz is the only man whose suggestions afforded me new light amid these critical embarrassments. Although I cannot accept all the conclusions at which he arrives from his stand-point as an adherent of Rademacher's Empirical School, yet he made the discovery that diseases which seem to differ from each other symptomatically, have very frequently to be treated with the remedies that had been successfully applied to an epidemic disease generally. If this conclusion is correct, then Aconite must not only cure the original measles, but likewise their sequelæ. The very next day after giving the Aconite, an improvement was perceived in the condition of the children, all of whom were completely freed from all trouble in from eight to fourteen days by Aconite, except in one case of gangrenous degeneration of the Schneiderian membrane, where Arsenic effected a cure in six days.

"In the case of dropsical patients Aconite induced perspiration and profuse diuresis, and the albuminous deposit speedily disappeared from the urine; in inflammation of joints, the raging pains ceased in a couple of hours, and resorption was speedily accomplished; the swelling of the parotids and the effusion in the orbital cavity disappeared with equal rapidity. In three cases similar results were accomplished amid the reappearance of the exanthem, and the chronic catarrhal irritations of the air-passages disappeared amid profuse expectoration of mucus.

"These facts show us the vast significance of a remedial agent, if it is to be used as a specific; at the same time they demonstrate the necessity of a careful study of drug-provings, a comprehensive knowledge of which alone enables the physician to understand the effect of his remedial agents, and to determine their curative action by a process of deductive reasoning.

"These facts may likewise be referred to as evidence of the

inadequacy of a classification of drugs into antiphlogistics, diuretics, sudorifics, expectorants, resorbents, etc.; for a specific remedy, where it is indicated as such, extends its sphere of action in all these different directions, and cures the whole of these diversified symptoms by removing the essential state from which they flow.

"A homœopathic physician may object to this that there was no necessity of lugging in etiological indications in order to be led to the selection of Aconite as a remedy for the above mentioned sequelæ. This may be true, but how many hundreds of cases are governed by the law of symptomatic similarities without a homœopath being led to the use of Aconite, for the simple reason that the pathological phenomena are either not sufficiently marked, or else the drug-provings do not as yet furnish the desired indications. All this proves nothing against Homœopathy; but it shows that in order to render the selection of remedial agents specifically correct, Homœopathy needs in very many cases precisely such points of support as may be furnished her by etiological indications which will prove of incalculable value, and will assume the character of LAW the moment they are associated with a therapeutic law of Nature, Homœopathy will never achieve this result as long as she remains confined within the sphere of a purely technical symptomatology."

Thus writes the eminently philosophical Grauvogl. We can never expect to imitate by our provings a complete pathological series from its incipiency in the primary cell to its ultimate chemico-physical changes in the tissues. A sound knowledge of Pathology and Physiology has to guide us in completing the parallel, and determining the essential homœopathicity of a drug to a given disease. Reason and the experience of all careful practitioners show us that frequent changes of remedies in the same disease are not only unnecessary, but unscientific. A change of remedy is not required, unless there should be an essential change of state, which occurs much less frequently than we have been in the habit of believing. I would caution practitioners against mistaking an apparent change of symptoms for an actual change in the pathological character of the disease.

Diarrhœa, for instance, caused by cathartic medicines, and afterwards followed by constipation, or warmth of the hand which

had been plunged in cold water, following after the sensation of coldness has passed away; or a state of nervous depression succeeding the exaltation caused by wine, opium, etc., are natural developments superinduced by the physiological laws of the organism; phenomena of succession, not of change: for that which caused the diarrhœa, does not at the same time cause the subsequent obstruction, which is simply a consequence of the necessary physiological movements of the organism.

These changes of succession likewise occur in disease; pathological phenomena differing apparently from their immediate predecessors, may yet be essentially of the same order, requiring the same specific treatment. An abscess may require the same treatment as the original inflammation; hydrocephalus may require the same specific treatment throughout the different stages of the disease; so may dysentery and a variety of other diseases. In the absence of a more precise guide in practice, these points have to be decided by the tact and judgment of the practitioner. Every careful physician must be allowed the privilege of employing two, three, or half-a-dozen drugs in a given case, if, in his judgment, the best interests of the patient should require such a treatment.

In general, let us apply our law with becoming liberality. Let us remember that patients come to us with their minds and bodies saturated with prejudices and perverse habits which it often requires a great deal of skilful manœuvring, outside the Homœopathic Law, to get along with. A careful and constant study of this great law predisposes the mind to charitable dealing with the vices and crimes of the Actual, and fires the soul with the hope of a glorious future. Homœopathy, in a universal sense, is the Science of Universal Harmony. She shadows forth the constant effort of Providence and Nature to realize a Life of Order in all of man's varied interests. When the great Law which I have endeavored to trace to its origin in Nature, and which I have feebly attempted to expound as a System of deep Philosophy and practical Therapeutics, shall have realized a fulness of adaptation between Man and Nature, a life of genuine correspondences in all things; when the gradual working of this law shall have directed every power of the mind into its appropriate channel; when it shall have realized

a relation of perfect fitness between the sexes, and shall have transformed the universal activity of man in the different departments of Science, Industry and Art, into a true reflex and a perfect embodiment of his higher nature, even as this material world constitutes the visible fulness of the Universe of Essences which never perish and forever spin the thread of Creation from the unmeasured and unfathomable Eternity of God: then Homœopathy will have fulfilled her glorious destiny as the regenerating life-truth of Humanity which she will again fashion into the image and likeness of its Maker, and prepare for the reception of the heavenly Choir: announcing, "Peace on Earth and good will unto Man."

PART III.

PATHOGENESIS AND PATHOLOGY; OR, CORRELATION OF ARTIFICIALLY-DEVELOPED DRUG-DISEASES AND NATURAL MALADIES.

At the time when Hahnemann was first led to a clear perception of the crudities and inconsistencies of the existing systems of medicine, and the brilliant idea of Homœopathy flashed through his mind as the law upon which the science of Therapeutics is based in the great Economy of Nature, the principle of the correlation and conservation of forces had not yet become a subject of scientific inquiry, or at least had not as yet excited the general interest with which it is now investigated by scientific men. If Hahnemann had been acquainted with this principle of the correlation of forces, it is very likely that it would have suggested to his mind a more lucid, more precise, and therefore a more scientific explanation of the Homœopathic law than is found in the pages of the Organon.

To my mind, and perhaps to the minds of my readers, the doctrine of the correlation of forces, in its application to Homœopathy, becomes invested with a significance of vital importance to a correct understanding of the homœopathic law of cure. Throughout this work I have prepared the reader's mind for an intelligent appreciation of the generalizations and deductions which have been reserved for this last chapter of my work.

The drug force, whatever this be, must correlate the pathological force; without such a correlation existing between these two

orders of forces, no cure is possible in accordance with the homœopathic law. There may be a cure, but in such a case, it is not due to the operation of a therapeutic law; it is simply the result of a natural process of vital action, assisted or perhaps embarrassed by the interference of Art. The term similarity, in the sense in which I have presented and explained it in this work, answers perfectly to the new term "Correlation." Similarity of drug-action to pathological action, is equivalent to this other generalization, that drug-action correlates the action of disease. Drug-action is synonymous with pathogenetic action; by pathogenesis, as used in homœopathic works, is understood the power inherent in every drug of disturbing the normal movements of the living organism in a specific manner. The effects of such a specific disturbance are sometimes included in the term pathogenesis together with the idea of specific disease-producing powers. It is scarcely necessary to state that the term pathology is understood by homœopathic physicians in the same sense as it has always been understood by physicians of every School; pathology means a doctrine of diseases; a pathological process is a natural process of disease. Pathogenetic versus Pathological; this is really the formula which underlies every process of cure upon homœopathic principles. The pathogenetic disturbance, or the disturbance which the drug is capable of creating in the healthy organism, must correlate the natural process of disease; in other words, the natural disease must be capable of being transformed into the artificial drug-disease. This specific capability of transformation of the natural malady into its correlated drug-disease is the supreme and indispensable condition of a cure by means of remedial agents. No cure is possible in the absence of such a specific relation between the drug and the disease. And this relation cannot be graduated; it must be full and perfect: there must be an absolute and integral correspondence between the sphere of drug-action and the pathological process. If this process be regarded as the problem to be solved, the drug must be the full, definite, unequivocal solution of the question. Hence we see that there cannot be any degrees of similarity. The drug either is or is not, the exact simile, counterpart, correlativum or correspondential type of the natural malady. Homœopathic writers who have seen fit to adopt the terms simile, similius, similimum, similar, more similar, most similar, would never have resorted to such a puerile and unscientific expedient, if they had

possessed a full and true appreciation of the fundamental idea of Homœopathy. Symptoms may disappear in the course of homœopathic treatment; but if such a disappearance of symptoms is to be regarded as the result of remedial action, the medicine which had been prescribed in the case, must meet the disease as its true and full simile or correlative.

These considerations likewise show that there are no succedaneum or substitutes in homœopathic practice; one bitter tonic cannot be substituted for another, one caustic for another, one astringent for another, or, to speak in general terms, one drug for another, as may be done when medicines are administered in the gross, as emetics, cathartics, counter-irritants, etc. In homœopathic practice every drug has its specific sphere of action, which cannot be invaded or replaced by any other drug. Ipecacuanha will arrest vomitings which would resist the action of Nux vomica; and an acute diarrhœa which might readily yield to the tincture of Aconite-root, might perhaps defy the most heroic and persistent treatment with other drugs. Even allopathic writers of renown admit the impropriety or even impossibility of successfully substituting one drug for another. Vogt, in his Manual of Pharmaco-dynamics, emphatically calls attention to this fact when speaking of the treatment of goitre and of the use of caustics in uterine diseases.

I have said that I regard a cure upon homœopathic principles simply as the conversion of a natural malady into its correlated drug-disease, or, to express this general idea in the language which seems to be received with special favor by modern physicists, the conversion of the natural morbific force into its correlated pathogenetic or drug-force. The question here naturally occurs: what constitutes drug-force, and what do we mean by morbific force? This subject requires a somewhat fuller elucidation.

We have not yet been permitted to fathom the mystery of Creation. We see before us a world of living matter, whose movements are governed by laws. We are enabled and it is our delight to investigate and to arrive at a knowledge of these laws by the careful and persistent observation of natural phenomena. But neither the microscope, nor the crucible or retort will ever reveal

to us the nature, or even the existence of the power whose creating fiat has projected the Universal World of Matter from its Inmost Centre, and with its Everlasting and Infinite Presence sustains every form of matter in accordance with its own laws, and evolves every change and governs every phenomenon with an immutable regularity.

How does this power which we call Divine; this Esse which has announced itself as the "I am that I am," regulate the phenomena of matter and indeed sustain and perpetuate creation? Not indeed like a Deus ex machina upon the stage, which jumps forth from behind the scenes as occasion demands, in order to meet emergencies. He governs His Universe by means of a Universal Presence through a life-giving sphere perpetually emanating from the very Source of His own Divine Life, and from the highest heavens to the ultimate boundaries of the visible Creation, encompassing and inter penetrating every form of matter which claims its very power to exist from the presence of this vitalizing influence. Without this presence no created thing could for one moment remain what it is; its very identity would become dissipated.

Let us explain.

We are informed in the Sacred Volume that man was created out of the dust of the earth. This part of the creation of man refers to his material body; for we are likewise informed by the same text that, after the material man had been created, God breathed into him the breath of life. Here we have the Vital principle or force, or, as I have termed it, the LIVING human organism which is the real man now, and will be the real man hereafter to all eternity, after the material body shall have subserved its purpose and shall have returned to the dust out of which it was moulded by the Creating Power. We are told that man was created after the earth had been prepared for him as his abode. He found upon the earth whatever he needed in sickness or health. The drugs which he may have required when sick, whether existing in the form of animal, vegetable or mineral substances, must have been, and indeed were provided for him in accordance with a principle of perfect fitness and harmony.

The life principle, or, as Hahnemann terms it, the spiritual-dynamic vital force in man, which really constitutes a perfect human organism, is the vitalizing sphere or the breath of life which was breathed into him, and through which he became a distinct, living individuality.

This breath of life, or this vital organism or force, permeates every part of his being, even to its ultimate fibres. It accommodates itself to every organ and tissue, even to parts which are only sparingly endowed with the faculty of appropriating it. The life-force which enables the nails or the hair to grow, is the same life-force with that which enables the brain to think, the heart to propel the blood, the lungs to breathe, or any other organ to perform its functions. The difference in degrees of power is not owing to an essential difference in the nature of the life-principle itself, but depends entirely upon the nature and structural arrangement of the organ into which the life flows as its recipient vessel. This same life-force develops diseases out of the morbid properties, or morbid predispositions or capacities for disease, which the Creator had inscribed upon the tissues of the animal frame in obedience to an Eternal Law of fitness and universal correspondence between Man and Nature.

The living Esse which constitutes the inmost of every created thing, from which everything exists and subsists, and without which there would not and could not be anything; this living Esse which enables the sunbeams and the atmospheres to develop the multitudinous germs in the crust of our planet into concrete individualities, each according to its specific form; this living Esse from which the breath of life had been breathed into the material human form, and without which this form would have remained forever dead, and would have relapsed into the dust out of which it had been moulded; this very Esse which, proceeding from the very fountain-head of all LIFE, pervades all nature in infinite degrees of power, and accommodates itself to the nature and form of every created thing; this Esse, without whose inter-penetrating and all-pervading presence Creation would be an unimaginable Nothing, an unutterable Death, and without whose vivifying agency even the most poisonous miasms would be deprived of all power to exert their deleterious influence; this Esse is the very principle which had developed the formless and powerless drug-

germs in the crust of our planet into their concrete animal, vegetable and mineral forms at the time when man first started into being. An Omniscient and infinitely provident Creator had caused drugs to exist, with a view of meeting the diseases which He foresaw would arrive in the course of man's growth towards a state of ultimate regeneration of his spiritual and material being. Without accusing the Creator of being the author of evil, we may take it for granted that the formation of drugs and the subsequent development of diseases constituted an essential part of His inscrutable scheme of Creation and regeneration. The same life-force which maintains and regulates the movements of the normal organism, likewise excites the diseases which seek to destroy the latter. In this sense Virchow is perfectly right when he asserts that life is always the same; whether in health or disease, the essence of life is the same, and only differs in its manifestations; but he is wrong in confounding pathological and physiological in the same category of vital phenomena.

There is an antagonism between physiological and pathological: physiological processes are processes of preservation and harmonious development, whereas pathological processes are processes of disorganization and ultimate destruction. The manifestations of vitality differ according as the conditions differ, in which these manifestations take place; in normal conditions the manifestations of life are those of health and vigor; in abnormal conditions the life-force of the organism develops phenomena of disease; the capacities for disease, which had hitherto remained latent, passive, and as if non-existing, now become active states of the organism which they tend to subject to the disorganizing control of chemical and physical laws.

Physiological as well as pathological processes may be said to be carried on by organic forces, but it is the same life-force which, as modified by the structural organization and functional uses of organs, governs the physiological movements of the organism; and which, as modified by the altered conditions of organs, presides over their pathological aberrations from a normal state of existence.

The same life-force which has been so often alluded to in the preceding pages of this work as the life-force of the Cosmos, and which in reality is the Divine Sphere perpetually, universally and infinitely proceeding from the centre of all Life, or from the Divine

Esse, that IS, and ever was and will be, and which, in its abounding and unceasing mercy, accommodates itself to the least form of matter, even to a blade of grass or to the humble worm that crawls in the dust; is the life which creates the useful as well as hurtful substances of Nature, substances which preserve, and substances which have power to destroy the animal organism. If we designate hurtful substances as drugs, we say that, as long as drugs remained hidden in the crust of the earth as molecular elements or potencies, as it were, they remained without power, and to all intents and purposes were non-existing. As fully developed drugs, whether by aggregation from without or by growth from within, they acquired positive properties in harmony or correspondence with the diseases with which a provident Creator foresaw humanity would become afflicted in subsequent ages. Here is Unity of Design and Wisdom of Purpose. The very drugs which have power to develop specific diseases out of the morbid capacities of the organism, have power to heal these diseases when occurring as abnormal states of the organic vitality. When purposely developed, as drug-diseases, they affect this organic vitality externally, as it were, or, as Trousseau and Pidoux have it, as traumatic injuries; whereas, when occurring as natural diseases, they affect the organic vitality internally, as it were, and therefore constitute internal diseases, affecting the constitutional life more or less in every part, and tending, so far as they have power, to its final dissolution. The internal malady and the external drug-disease meet, and unite in relations of affinity. Whenever and wherever such a union is possible, a cure is the certain and we may say inevitable result; the internal disease giving itself up to the more positive and determinate demands of the external drug-disease, the internal malady becomes converted into the latter, and the physiological life triumphs over both the natural and artificial disturbance.

The question here naturally presents itself to the mind: What quantity of drug-power is required in order to effect the absorption of the internal disease by the artificial drug impression? In the present state of our science the solution of this problem of dose is more or less depending upon the experience of individual practitioners. The best, most experienced and most enlightened practitioners of our School employ the whole series of preparations

from the tinctures and lower triturations up to the higher attenuations of our drugs. Almost every form of acute disease, and most forms of chronic diseases have yielded to the higher as well as to the lower preparations of the same drug. Many practitioners adopt the rule that the lower preparations are more adapted to acute, and the higher preparations to chronic diseases. This rule is liable to many exceptions. In pneumonia, peritonitis, meningitis, and other acute diseases, such as croup, inflammatory rheumatism, and a variety of other acute attacks, the middle and higher preparations have not only done signal service, but in many cases have proved more efficacious than the lower preparations of the same drug. In malarious fevers I have generally found the lower preparations most efficient in promoting a cure. In sycosic and syphilitic diseases the lower preparations are generally preferred by physicians of experience and unbiassed judgment. But even this rule is not without exceptions. In almost every case the determination of the dose will have to depend upon the nature and violence of the attack, the susceptibilities of the organism, the prevailing type of disease, and a variety of other circumstances which a careful and observing practitioner never fails to take into account in conducting the treatment of a case. Even in purely nervous affections of the brain, heart, stomach, and any other organ, both the lower and higher attenuations have achieved curative results.

In addition to the various cases which have been related in previous pages of this work, the following may serve to illustrate the fact that the correlation of drugs to diseases admits of an almost boundless range of what we are in the habit of designating as potencies, and which I prefer in this instance to designate as quantities of remedial drug-power.

On a former occasion I have already reported a case of spasmodic affection of the bowels which will bear repeating in connection with my doctrine of correlation of drugs to diseases. A young girl of twelve years of age had been suffering for several years with an abdominal spasm, which she described in the following terms: A pain in the bowels, as if a hand, with the fingers spread apart, were boring into them. The pain came on as soon as the child arose from her bed in the morning, and lasted, with short intervals, until she retired at night. It will be seen, on looking at the

abdominal symptoms of Ipecacuanha in Hahnemann's provings, that this spasm is recorded by Hahnemann in almost the identical language of the patient as one of the effects of this drug. I dissolved a single globule of the two-hundredth attenuation of Ipecacuanha in eight teaspoonfuls of water, of which solution the patient took a teaspoonful while she was writhing in agony on the floor of the room; no sooner had she swallowed the medicine when she exclaimed: "my pains are all gone." Three months later another attack occurred in consequence of over-eating. I had a few drops of the tincture of Ipecacuanha rubbed upon the bowels and the relief was equally prompt and lasting. As far as I know, the child had no return of the spasm.

A young lady of fifteen years of age was cured of a purulent and very fetid otorrhœa, with which she had been afflicted for a year, and which was attended with agonizing pains in the head every night, by means of a single drop of the thirtieth attenuation of Mercurius Vivus.

A case of jaundice, where the patient, a man of forty years, whose father had died of nutmeg liver, exhibited a blackish-yellow color from the crown of the head to the soles of the feet, and whose pulse was remarkably irregular and intermittent, and varied from one hundred to one hundred and twenty beats, was radically and permanently cured in the space of three weeks by means of gradually increased doses of the fluid extract of Digitalis; the treatment being commenced with five drops a day, which were gradually increased to fifteen.

A gentleman, thirty-five years old, was attacked with acute bronchitis. After being treated for three months by leading allopathic physicians, his family, becoming alarmed, requested my attendance. The case presented the following symptoms: Soreness and stinging pains in the larger bronchial passages; frequent paroxysms of a racking cough, attended with expectoration of blood and purulent mucus; pulse varying from one hundred to one hundred and ten beats; night sweats; hectic fever, with evening exacerbations; headache; loss of appetite; emaciation. I treated him with the German tincture of Aconite, of which I mixed five drops in an ordinary goblet full of water. Of this

mixture the patient took a tablespoonful every two hours. The quantity was increased by one drop every other day, until ten drops had been reached. The patient was radically and permanently cured in two weeks.

And here we have our esteemed colleague, Doctor Holcombe, of New Orleans, informing us, in one of the last numbers of the "Chicago Medical and Surgical Journal," that he found the tincture of Aconite a specific remedy in the reactive stage of the epidemic intestinal catarrh, with which New Orleans and other Southern cities have been visited this season. He found it necessary to administer it in dessert-spoonful doses of a solution of ten drops of the strong tincture in half a tumbler of water.

This list might be multiplied by hundreds of interesting and instructive cases; but I forbear. Enough has been said to satisfy every unprejudiced and enlightened physician that the question of dose has not yet been settled upon a scientific and, therefore, unexceptionable basis.

I have finished. I have endeavored in this work to expound Homœopathy as the grand Science which it is, without fear or favor, and prompted only by the love of Truth. If this work is read in the same spirit in which it has been written, it may not convert every reader to my views, but it will at least show him that Homœopathy is a Truth, inwrought in the framework of Nature, and a fundamental Principle in the Government of the Divine Creator.

PART IV.

CONCLUSION.

In concluding this volume I desire to address a parting word to the friends of our Cause, and more especially to the physicians who labor for its advancement with honest and brave hearts, as well as to the generous and philosophical minds among the adherents of the dominant School, who seek the welfare of their patients rather than the perpetuation of medical dogmas and theories.

The object of all treatment is to cure diseases. It is in the mode of achieving this object that not only single practitioners but whole systems differ. As regards the Homœopathic and Allopathic Schools, these differences are absolute, because they arise from fundamental differences of opinion regarding the nature of diseases, the relation of drugs to diseases, the physiological-therapeutic forces of drugs, and indeed every single fact which enters as an active element into the METHODUS MEDENDI of remedial agents.

All enlightened and humane physicians, however much they may differ in their doctrinal opinions, and in the practices resulting from their respective theories, agree that there exists one best, shortest and safest road to the cure of every curable disease. This Ideal of Therapeutics appeals to the scientific Reason as the solemn privilege of suffering man, and may be looked upon as a problem, the solution of which, if presented in a formula of universal applicability, would constitute the crowning glory of the Healing Art.

When the partizans of the Specific School sought to classify drugs with reference to diseases, upon the ground that certain

drugs are the necessary, inevitable neutralizers of certain specific pathological conditions, they must have been impelled by the noble aspiration to secure stability and scientific reliability in the treatment of diseases. What else but an intense confidence in the scientific accuracy of his therapeutic edifice could have led Hunter to praise Mercury as the infallible specific for the syphilitic infection.

Yet the Specific School has committed grave and even fatal mistakes. Looking upon disease as some parasitical growth in the organism, it had to be destroyed by some agent specifically hostile to it. If a small quantity was not sufficient, a large quantity had to be given. If ten grains of Quinine would not arrest the fever-and-ague paroxysm, twenty, thirty or more grains had to do it. The radical vice with which this system is tainted, is as fatal to its inherent reasonableness as the omission of pathological considerations would prove fatal to the scientific dignity of a purely symptomatic Homœopathy. The Specific School ignores the existence of certain vital susceptibilities, practically at least, without which diseases could not possibly become actualized conditions in the human frame. These susceptibilities may be definite in number, and their concrete developments may form a series of pathological derangements which it may be possible to group into distinct Nosological Systems; but be they ever so much subject to precise laws and amenable to the rigid requirements of a scientific formula; they can never be forced into submission to the dogmatic abstractions of a scholastic theory. These susceptibilities are specific in their nature, obeying inherent tendencies to definite manifestations, and holding specific relations of affinity to the disease-begetting forces of the Macrocosm, as well as to the disease-healing forces of drugs. The law of order under which these susceptibilities to disease exist, imposes upon every Therapeutist the duty of ascertaining by positive experiment and observation the quality and quantity of the medicinal influences to which the morbid susceptibilities of the organism will accommodate themselves in perfect freedom. They must be willing to RECEIVE these influences; the living organism must be willing to CONSENT to be impressed in a particular direction. If it should demand the impression of Belladonna, we cannot satisfy the demands of the organism by the impression peculiar to Stramonium. The organism demands the impression of Belladonna when it is under the influence

of a disease which is represented, in a lower or more external range of action, by the Belladonna-drug. Drugs represent in a lower or more external sphere of existence, the diseases which they are respectively able to cure; or the same idea may be expressed by saying, that the organism, in a higher order of existence, appropriates or assimilates such elements of the lower drug-life as are in specific AGREEMENT with its own physiological quality and power of appropriation.

These same truths are beautifully expressed by Trousseau and Pidoux in the following paragraph, which is probably read by thousands without the remotest suspicion flashing upon their minds that Nature's Science of Therapeutics is shadowed forth in dim outlines in these eloquent words:

"It is the organism which, stimulated by aliments, draws from them the varied substance of all its parts. It is this same organism which, stimulated by drugs, draws from them their properties; the organism develops and vivifies them; the organism impresses life upon them, a life modified in various ways. The organism assimilates or appropriates unto its own nature something of these strange forces. They pass into its tissues and are elevated to the higher order of organic life. It is not by juxtaposition but by introsusception that these drug-elements become transformed. The drug-action is received by the internal organism. A living mirror of the properties of these poisons, it may be said that, through them, the organism is successively changed to Opium, Mercury, Antimony, Cinchona, Belladonna, and so forth. In other words, it is Opium, Mercury, Cinchona, Antimony, Belladonna elevated to a superior order of activity, representing or reflecting the essential properties of these substances which the living organism has momentarily impressed with a higher vitality. There is nothing metaphorical in this mode of reasoning; it is suggested by the most rigid interpretation of physiological laws. We have reached the foundations of Therapeutics. Vitalism elevates Toxicology from the low regions of crucibles and retorts, where it has so long remained confined, to the very bosom of the living organism and, without repudiating the past; on the contrary, profiting by its accumulated knowledge and experience, it invests our Materia Medica with the dignity of a physiological Science."

What important conditions are implied in this paragraph, among which that of affinity between the quality or character of the drug and the state of the organism holds a prominent rank. Indeed, how is an impression to be conveyed to the organism for which it does not manifest an adequate receptivity? A drug, Opium for instance, may be made to act upon the healthy organism in such quantities that all the properties of this drug may be imaged by the susceptibilities, inherent in the living tissue, in a coherent and comprehensive series of morbid sensations, derangements of functions or alterations of tissue. This Opium-disease may be said to have been FORCED upon the organism; such an artificial disease is of short duration. Unless the vital resistance is absolutely and permanently overcome, the artificial disease is very soon wiped out by the natural reaction of the organism.

Yet even in a case of drug-poisoning or drug-proving, no drug could even make a temporary impression upon the organism unless the organic fibre were endowed with an inherent power to RECEIVE, and the sensorium with an inherent power to PERCEIVE, the action of the drug. The impression conveyed by the drug, must be ANALOGOUS to the character of the organic susceptibility; not even a corrosive poison could alter the normal condition of tissue unless this tissue were fitted by an inherent receptivity OF A CORRESPONDING ORDER, to be impressed by the deleterious agent.

Relations thus established between the tissues of the healthy organism and the physiological properties of drugs may be said to be of an external or traumatic order, as it were; they do not affect the internal vitality. This vitality cannot be reached or impressed by the physiological properties of drugs in the same sense as it can be disturbed by the morbific principles of the Cosmos. But even these principles may surround the living organism and seek to disturb its harmonious vitality, without being able to make the least perceptible impression upon it. This can only take place after the organism has been previously prepared for such a change by a corresponding modification of the physiological conditions upon whose integral preservation the continuance of the normal life of the organism depends. When the organism is exposed to draughts of air, to the blasts of a damp and raw North-easter, to the pernicious effects of uncleanliness, deficient ventilation,

unwholesome nourishment, disturbing passions, or any other influences naturally opposed to its physiological integrity: the life-forces of the cosmos, which are not reasoning principles and are ever busy in weaving the thread of life out of such materials as are presented to them for purposes of assimilation and appropriation, excite the morbid susceptibilities of the internal organism into pathological conditions analogous to, or, as Trousseau and Pidoux express it, reflected or represented by the physiological properties of drugs in their more material order of existence. When thus acting upon an organism placed in abnormal conditions, the vitalizing forces of the Cosmos, which naturally tend to create, preserve and perpetuate harmonic life both in Man and Nature, become subversive, disorganizing and disease-begetting forces.

After premising the explanation that the life-forces and the morbific forces of the Cosmos are really identical principles, and that their apparent difference depends upon the abnormal, inharmonic or subversive character of the media upon which, and through which, they act upon the tissues of the organism, I cannot sufficiently impress upon the minds of those who seek to become initiated in the sanctuary of Therapeutic Wisdom, the law which constitutes the corner-stone of her temple: THE PHYSIOLOGICO-THERAPEUTIC FORCES OF DRUGS, AS WELL AS THE MORBIFIC FORCES OF THE MACROCOSM, CAN ONLY ACT UPON ANALOGOUS RECEPTIVITIES IN THE TISSUES OF THE LIVING ORGANISM. This law of affinity is the supreme and eternal law of Order, not only in the domain of Therapeutics, but in every department of physical and spiritual life. What if Hahnemann has seen fit to designate this system of Physiologico-therapeutic and Pathological Affinities by a name of his own invention! Is the System any the less founded in the bosom of Nature because human genius has applied to it a name? This name may be changed; so far it has subserved the important use of a banner or sign, under which the adherents of the new doctrines have swelled their numbers even unto legions. Unfortunately the divinely pure and true which the name was intended to perpetuate by its symbolic baptism, has been covered up with a mass of technicalities that have been presented to a bewildered world as the Alpha and Omega of Homœopathic Therapeutics.

A great revolution is impending over the Homœopathic School. The era of Homœopathic Science is being inaugurated, which will shed its blessings upon the sick even though its symbolic name should become a thing of the Past.

Truth divine is not bounded by a name. Woe unto him who should seek to confine the Infinite of Truth within the rigid lines of his own conceit! She will assert her privilege of boundless expansion with an irresistible power, and wipe out the last vestige of pride-begotten theories and idle speculations. All language is symbolic; it has been an instrument of deception. We claim that the definitions of our Science should be precise, logical and comprehensive; they never can attain to this ideal perfection until the leading minds of the Homœopathic School make it their business to free the Goddess from all human fetters and to enable every worshipper to offer his incense at her altar unalloyed by the adulterations of deceitful pride and egotism.

Homœopathy does not require a new name of human origin; but a new quality, a new order of development. What she needs is to be lifted into the region where phenomena are governed by unchanging laws.

Her temple is not built by the hand of man; God laid its foundations in the frame-work of Nature. It is not given to any man to shut or to open it; every honest worshipper enters it by his own door; some remain in the outer court; a few only are permitted to enter the Holy of Holies; the multitudes enjoy the blessings of the new Truth. This is their mode of worshipping.

Whether we shall ever see the day when the different medical Schools will, by their united efforts, work out one great, universally-accepted Therapeutic System based upon the universally-recognized principles of Science, is a result still hidden in the bosom of the Future. The first step towards such an achievment is an honest admission that Man is the highest object of all therapeutic endeavors and that medical Schools and dogmas should occupy a subordinate position in the presence of the great interests involved in the question of Health and Disease. The dominant School offers a great deal that practitioners of every class should take cognizance of, and appropriate to themselves as indispensable corner-stones of

the medical edifice of the Future. We cannot build up the Science of Therapeutics outside of the departments in which our Old School brethren excel. In the performance of this great work Pathology in its various branches must be to us what the polar star is to the mariner, a pilot and a guide on the vast ocean of drug-pathogenesis. On the other hand, no approach on our part is possible as long as the physicians of the dominant school entrench themselves within the desolate camp of legitimacy. Legitimate Medicine! a conception worthy of the demon of Ignorance, Pride and Fanaticism! As long as our brethren lie prostrate before such idols, we shall have to pursue our work unaided and alone, without heeding opposition or persecution; until the full proportions of Nature's Science of Therapeutics shall burst upon the dazzled vision of our opposing brethren as the morning star of a brighter day in the dark chambers of the Healing Art.

NOTE TO PAGE 49.—A critic in one of the last numbers of the *Ohio Medical and Surgical Reporter* snuffs Isopathy in my mode of expounding the Homœopathic Law, and seems horrified at my doctrine of an intermediate organism, or an organism appertaining more peculiarly or more essentially to the soul.

Regarding the first charge I take the liberty of saying to my critic that, if he had read my work with a little more attention than he seems to have done, he would not have discovered even a trace of Isopathy in the whole book. Isopathy means the application of morbid products to the treatment of the very diseases that have given rise to these products. In this system the matter of the itch-pustule is used as a remedy for the itch; the contents of the small-pox pustule are used as a remedy for this loathsome disease, etc.

In conformity to this principle some Homœopaths have introduced into our Materia Medica psorin as a remedy for the psoric disease; variolin, gonorrhœin, and a number of kindred horrors. What has my doctrine of Homœopathy to do with such foolish aberrations and extravagances?

To those who have ears to hear and minds to understand, my doctrine of Homœopathy cannot fail to appear an intelligible and philosophical generalization. There are morbid potencies, tendencies, or capacities inherent in the crust of our planet. Corresponding morbid potencies or properties inhere from creation in the tissues of the animal organism. A similar correspondence exists between the concretely developed drug and the concretely developed disease. The developing cause is the same in both cases. It is the cosmic life which develops both the drug and the disease in appropriate

conditions of development. Physical stimuli are not sufficient to convert a drug potency inherent in the soil into an actual drug. Neither can the conversion of a morbid property in the organic tissues into an actualized, concrete disease result from a simple substitution of abnormal for normal conditions of existence. In both instances the action of the cosmic life is required to develop both the drug and the pathological disorder. The cosmic life is no more nor less than the life sphere ; the world or sphere of living essences or powers ; or, if you please, the spiritual world, sphere, or universe emanating more immediately and perpetually from the Supreme Esse which is Life Itself. The difference is not in the life which creates, but in the ultimate planes upon which the life acts. In the one case this action results in the formation of a drug ; in the other, in the development of a disease. To secure the homœopathicity of a drug to a disease, the morbid potency which gave rise to the drug should be the exact counterpart, in a lower or more material plane of existence, of the morbid property which the same determination of the Creative Will had deposited in the tissues of the human organism, for the high purpose of becoming instrumental, within the limited sphere of Therapeutic Science, in the progressive regeneration of man. Here we have what I consider a scientific definition of similimum. After having bandied the term similia until it was discovered that something was wanting to scientific correctness, the newfangled superlative similimum was introduced into our vocabulary as designating a remedial agent that would hit the disease upon the head, and would knock the very bottom out of it. All I profess to have done in my work is to have substituted scientific exactness for vague terms. Terms have been the bane of Homœopathy. Similia has been a term. What similarity really means, in a therapeutic sense, is only now beginning to be inquired into. Symptoms are mere terms until they acquire a clear and precise meaning by being referred to definite pathological states with corresponding symptomatic manifestations.

In the first part of his Faust, in the dialogue between the Scholar and Mephistopheles, Goethe shows the danger of vague terms in the following striking lines, with which I will close this part of this note :

Schüler : Doch ein Begriff musz bei dem Worte sein.
Mephistopheles : Schon gut! Nur musz man sich nicht allzu ängstlich quälen ;
Denn eben wo Begriffe fehlen,
Da stellt ein Wort zur rechten Zeit sich ein.
Mit Worten läszt sich trefflich streiten,
Mit Worten ein System bereiten,
An Worte läszt sich trefflich glauben,
Von einem Wort läszt sich kein Iota rauben.

In our good English vernacular these lines would read as follows :

Scholar : Yet some definite idea should be conveyed by the words.
Mephistopheles : Right enough ; only one should not torment oneself too anxiously about such things ;
For it is precisely where definite ideas are wanting,
That a word comes in just at the nick of time.
Words are excellent things to dispute with ;
Words are excellent things to build up a system with ;
Words are excellent things to believe in ;
Not one iota can be taken from a word.

As regards my critic's amazement at my doctrine of an intermediate organism, by which I evidently mean an organism more peculiarly or more essentially appertaining to the soul, I am perfectly willing to admit with my critic, that my professional brethren will not accept such a doctrine with the same readiness as they have accepted many other things in Homœopathy. All I can say is, that I am grateful to a merciful Providence for having been allowed to contribute my mite toward a more scientific comprehension of our great doctrine. I am willing to exclaim with the great reformer of the Church: "If my words are true, they will stand; if they are not true, time likewise will tell the story." But it is both my privilege and my duty to furnish such an explanation of my doctrine as will place it beyond a possibility of misapprehension.

What the soul is in its inmost essence, it is not given us mortal beings to know, certainly not while we are living upon this earth. We do know, however, that it is an emanation from the Divine Esse Itself; for, we are emphatically told in the revealed writings, that He (the Lord) "breathed into his (man's) nostrils the breath of life, and man became a living soul." This statement of the inspired historian does not leave a vague impression upon the mind; on the contrary, it conveys a definite, positive, unmistakable meaning. The human organism, after it had been fashioned by the hand of the Supreme Creator, out of the dust of the ground, was made a living soul by the Divine afflatus. The whole of man, including his terrestrial body, is comprehended in this scriptural definition of a living soul. And we are likewise told by the Apostle that "He (the Lord) will transfigure our perishable body in order that it may become like His own transfigured body."

As far as we know anything of our future existence, we know positively that we shall exist in the human form.

We cannot form to ourselves an idea of the Lord Himself, except as in the human form. We cannot conceive of man, except as a man, a being existing and manifesting himself with an organism in the human form. There is no break in man's identity, either in quality or form. He preserves this identity while he lives; if he loses his identity he ceases to be himself; he ceases to be a man. He may progress in heavenly goodness and wisdom, but this progression makes him a more perfect man, a more spiritual and heavenly man; but, to all intents and purposes, a man with all the attributes, capacities, tastes, affections, and powers of a man.

As far as I have an idea of the soul, I distinguish in it two primordial tendencies, one leading the soul upward towards the source from which it emanated; the other leading it downward towards the humanity and nature where it is to act its part as an elementary factor in the business of realizing the destiny of the race.

The upward tendency of the soul, its longing and aspiration to be in union with its source, is the very essence of religion. The tendency towards earth necessarily connects the soul with matter. Such a connection would be impossible, unless the soul were an organism in the human form—a spiritual organism endowed with all the senses, faculties, and powers which constitute the essentials of human nature. In conducting this line of argument, I am of course speaking of a soul in its normal condition.

The soul, as a subject of psychological investigation, first presents to the analyzing intellect two distinct and fundamental ramifications, determinations or forms of being. They have been respectively designated as the Will and the Intellectual Principle. Continuing our analysis of these fundamental powers, we obtain the various modes and activities of the soul, which philosophers have described and classified under a variety of names, such as passions, emotions, affections, virtues, etc., all of which characterize the sphere of the will; and reason, conscience, perceptions, thoughts, imagination, memory, aptitudes of various kinds in the domain of science, art, and mechanical industry, etc., all of which belong to the intellectual principle, or the sphere of mind, properly speaking. In thus following up our inspection of the soul, of its graduated powers and functions, we arrive, in thought at least, at the boundary line where the soul becomes more immediately connected with the material organism which derives from it the power to manifest life in act under a multitudinous variety of forms.

It is not the material eye that performs the act of seeing, but it is really by the spiritual eye of the soul that this act is accomplished. And so of the other senses; it is not the material ear that hears, but it is the spiritual ear of the soul that perceives both the harmonies and discords of sound. While the body is growing, the soul grows along with it, and eliminates from its material envelope such principles as it can assimilate to its own essential nature.

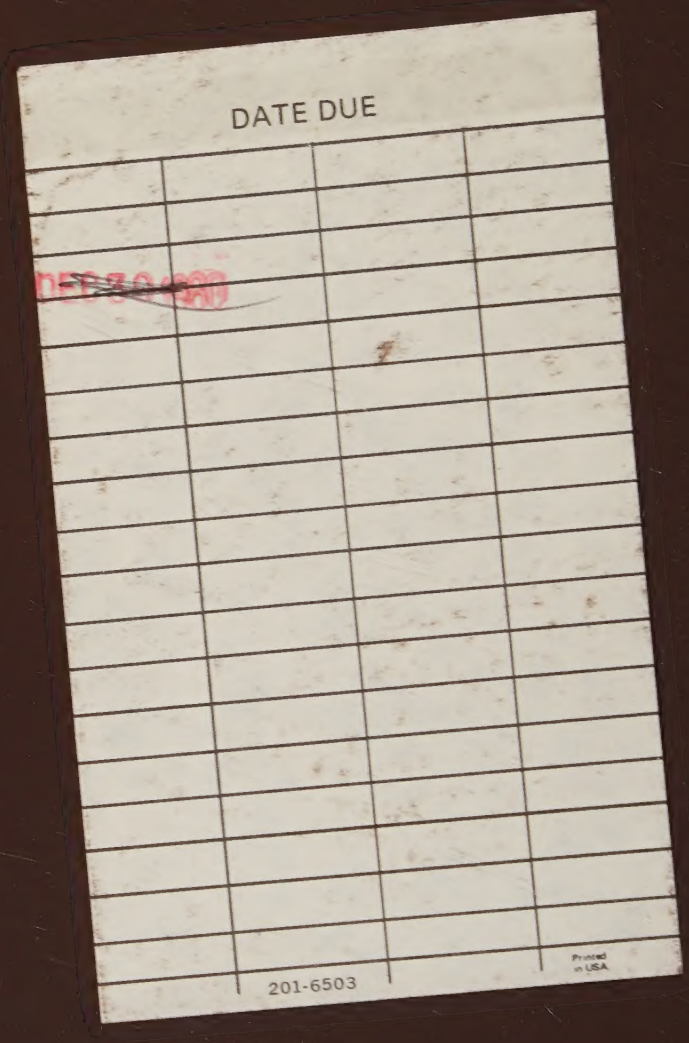
I believe that matter contains principles which no chemist has yet been able to discover, and never will be able to discover with such means as are now at his command.

Professor Tyndall's remark, that "matter contains the promise and potency of every form and quality of life," would either have no meaning, or else would be an expression of the grossest and most debasing materialism, if it were not interpreted in the sense which I have here indicated.

The material organism lives from the indwelling soul, spirit, or spiritual man. Diseases are confined to the plane of this material organism; they are pathological or abnormal in contradistinction to physiological or normal states of existence; it is the indwelling life which develops both the former and the latter; the life is the same, but the planes upon which it acts, or into which it flows, differ: the pathological states being characterized by suffering, and, in their ultimate developments, leading to disintegration and death; the physiological states being characterized by the opposite sensation of delight, and a blissful feeling of health, and, in their ultimate developments, securing an increase of physical vigor, and a more intense perception of bodily harmony.

NOTE TO PAGE 128.—Hahnemann made choice of alcohol and sugar of milk for the purpose of making his attenuations, or so-called potencies, not from any capricious motives, but for eminently scientific reasons.

Surrounded by these media, which enjoy a comparative immunity from the processes of fermentation and putrefaction, the medicinal molecules may be preserved for a long period of time, in such a perfect state of integrity, that their characteristic properties remain correspondingly unaltered, and may subserve the purposes of curative, remedial agents with undiminished power.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